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CENTURY READINGS
IN THE
OLD TESTAMENT

CENTURY READINGS
IN THE
NEW TESTAMENT

EDITED BY

J. W. CUNLIFFE, D.LIT., AND
H. M. BATTENHOUSE, PH.D.

A companion volume to CENTURY READINGS IN THE OLD TESTAMENT. It does for the New Testament what the latter book does for the Old Testament: presents those selections which are generally considered of outstanding literary excellence and significance, with such helps by way of introductions and notes as will put the reader in a position to understand and appreciate what he might otherwise find obscure or confusing.

Octavo

About 400 pages

CENTURY READINGS IN THE OLD TESTAMENT

EDITED WITH
INTRODUCTIONS AND NOTES

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PREFACE

THE aim of this volume is to present such selections from the Old Testament as are deemed of outstanding literary excellence and importance in a form suitable for use in class or for purposes of private study. The regular reading of the Bible which was one of the most laudable customs of our ancestors has too frequently been neglected in the hurry and competition of modern life, which affords so many distractions to a youthful mind naturally eager for the latest excitement. Some of the Bible has ceased to appeal to the younger generation because ancient codes of legislation and genealogies seem out of touch with the immediate interests of the present day. Yet an acquaintance with the living portions of the Bible is among the most precious of personal possessions, either for literary enjoyment and understanding or for its religious value in questions bearing upon the conduct of life. Our object in editing this volume has been to offer significant and useful selections in an accessible form and to give such help by way of introductions and notes as will put the reader in a position to understand and appreciate what he might otherwise find beyond his grasp.



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SUGGESTIONS FOR INSTRUCTORS

The course outlined on the preceding page may open with an introductory lecture or recitation on Old Testament History and Literature (General Introduction, pp. 1-12) and may then follow the order as given. The numbers used for Introductions and Readings are those prefixed in the Table of Contents above. If the course is given in the First Semester, the class should get through Part I (Narrative) before Thanksgiving and Parts II (Prophetic Literature) and III (Psalms and Lyrics) before Christmas. The two selections from the Apocrypha may be omitted, if necessary.

If the material is found too abundant for a one-semester course, it is suggested that omissions should be made from Parts II, III and IV at the instructor's discretion. The course may be spread over the whole year if there is room for it in the curriculum, but these selections from the Old Testament are planned for a first semester course, to be followed by a course in New Testament literature in the second semester, founded upon "Century Readings in the New Testament" by the same editors and publishers.

GENERAL INTRODUCTION

I. THE BIBLE AS LITERATURE

IN the life and thought of the English-speaking nations, the Bible has counted for more than any other book. It would be easy to prove this by going back to the beginnings of English poetry in Cædmon and Cynewulf, of English prose in Alfred and Wulfstan; it is no less true of Middle English Literature; and, from the times of Shakespeare and Milton to those of Carlyle and Kipling, the Bible has never ceased to exert a dominant influence upon the matter and the manner of English writing. Dr. E. W. Work in his book "The Bible in English Literature" has gathered evidence of this in detail, but it is enough in this place to repeat the words he quotes from Dr. Nicholas Murray Butler, President of Columbia University: "Without the Bible it is impossible to understand the literature of the English language from Chaucer to Browning."

The influence of the Bible, which had so large a part in the beginnings of our literature, was enormously increased by the invention of printing, the spread of popular education, and the bringing of the Bible to the people through the series of English translations beginning with Tyndale's New Testament in 1525. The Authorized Version of 1611 combined the felicities of previous renderings in a classic of majestic beauty, which has entered profoundly into the spirit and phraseology of the English-speaking folk. What Hazlitt said of the

effect of the English Bible upon the literature of the Age of Elizabeth is no less true of later periods:

"It threw open, by a secret spring, the rich treasures of religion and morality, which had been there locked up as in a shrine. It revealed the visions of the prophets, and conveyed the lessons of inspired teachers (such they were thought) to the meanest of the people. It gave them a common interest in the common cause. Their hearts burnt within them as they read. It gave a *mind* to the people, by giving them common subjects of thought and feeling. It cemented their union of character and sentiment; it created endless diversity and collision of opinion. They found objects to employ their faculties, and a motive in the magnitude of the consequences attached to them, to exert the utmost eagerness in the pursuit of truth, and the most daring intrepidity in maintaining it."

The Authorized Version of 1611 was not merely "appointed to be read in churches": it was taken into the homes of the people and made the companion of their daily lives. It was brought by Puritan and Virginian alike to the American colonies, and to this day when the native American mother packs her boy's trunk to send him away from home, it is the one book that she considers an essential part of the equipment with which he is to face the world. Mrs. Harriet Beecher Stowe, speaking from her own experience, bears eloquent testimony to the predominant influence of the Bible in the life and thought of New England:

"I am certain that the constant contact of the Bible with my childish mind was a great mental stimulant as it certainly was the cause of a singular and vague pleasure. The wild poetic parts of the prophecies, with their bold figures, vivid exclamations, and strange Oriental names and images, filled me with a quaint and solemn delight. Just as a child, brought up under the shadow of the great cathedrals of the Old World, wandering into them daily, at morning or eventide, beholding

the many colored windows flamboyant with strange legends of saints and angels, and neither understanding the legends nor comprehending the architecture, is yet stilled and impressed, till the old minster grows into his growth and fashions his nature, so this wonderful old cathedral book insensibly wrought a sort of mystical poetry into the otherwise hard and sterile life of New England. Its passionate Oriental phrases, its quaint pathetic stories, its wild, transcendent bursts of imagery, fixed an indelible mark in my imagination. . . . I think no New Englander brought up under the régime established by the Puritans could really estimate how much of himself had actually been formed by this constant face-to-face intimacy with Hebrew literature."

Mrs. Stowe was no doubt speaking of conditions which have almost disappeared, but it is still true that the young American who does not include a knowledge of the Bible in his mental equipment is sacrificing a most valuable part of his literary and spiritual heritage.

Modern criticism has added enormously to the interest and significance of the Bible, whether it is regarded from the spiritual, the literary, or the historical point of view; but it has undoubtedly contributed to the undermining of the respect paid to the Book as an authoritative and inspired record. The unthinking, finding that Biblical scholars commonly apply the words "myth" and "legend" to the earlier stories in the Old Testament, are too apt to rush to the hasty conclusion that they have no value and may be disregarded. The scholars themselves are, of course, under no such misapprehension. Professor A. R. Gordon writes in the *Hibbert Journal* (IV. 175), "It is an accepted datum of scientific historians that legend, as distinguished from myth, always contains a nucleus of historical fact." He says further: "As to the real character of the legend, it is not history in the strict sense, for it cannot claim contemporary witness for its

narratives. On the other hand, it is not myth. It is no pure creation of the nation's consciousness, made to explain the universe. It is rather history surrounded with a halo of natural poetry—the traditional history of the nation in the poetic form it has assumed after passing for centuries through the fresh, creative national spirit. And this is really the reason why the stories of Genesis are so lifelike. For legendary figures always appear strikingly lifelike, often more so than strictly historical figures."

However skeptical one may be as to the authority or historical accuracy of the Scriptures, this is no reason to depreciate their literary and spiritual significance. Whatever inspiration produced them, there is no doubt that inspiration is to be found in them; and their intrinsic beauty has been universally recognized by students of world literature. We have already cited Hazlitt, who was certainly not biased by any superstitious reverence for the sacred text; and a tribute no less convincing may be quoted from that arch-heretic, Thomas Huxley:

"Consider this great historical fact, that, for three centuries, this book has been woven into all that is noblest and best in English history; consider that it has become the national epic of Great Britain, and that it is as familiar to noble and simple, from John O'Groat's to Land's End, as Tasso and Dante once were to the Italians; consider that it is written in the noblest and purest English, and that it abounds in exquisite beauties of literary form; and, finally, consider that it forbids the veriest hind, who never left his native village, to be ignorant of the existence of other countries and other civilizations, and of a great past stretching back to the furthest limits of the oldest nations in the world."

Another of the great Victorians, James Anthony Froude, said, "The Bible is in and of itself a liberal edu-

cation." Professors Thomas R. Lounsbury and Albert S. Cook, both of Yale University, gave independent testimony as to its profound effect upon English and American speech. "No other book," wrote Professor Cook, "has so penetrated and permeated the hearts and speech of the English race." Professor Saintsbury says of the Authorized Version that it is "the school and training ground of every man or woman of English speech in the noblest uses of the English tongue."

Inseparably combined with this linguistic and literary influence, the spiritual power of the Bible has operated in one rich and steady stream. Even Matthew Arnold, who thought the devotion of English Puritanism to the Bible excessive and advocated its moderation by the study of Greek literature and thought, admitted the supremacy of the Hebrew Scriptures for ethical inspiration. He says in "Literature and Dogma":

"As long as the world lasts, all who want to make progress in righteousness will come to Israel for inspiration, as to the people who have had the sense for righteousness most glowing and strongest; and in hearing and reading the words Israel has uttered for us, carers for conduct will find a glow and a force they could find nowhere else."

Dr. John A. Hutton, taking a somewhat broader view, speaks to the same effect:

"People who know the Bible, and have been moved by its great ideas of God, and of man, and of what God wants to make of man, will not consent for more than a time to conditions which depress and annul the surging response of their spirits to the invitation of life and faith."

II. THE OLD TESTAMENT AS HISTORY

While modern research has profoundly changed the conception of scholars as to the origins of the sacred

books and their mode of composition, it has thrown immense light upon the facts recorded and their historical environment. The Promised Land, of which the Israelites gained possession by a very gradual process of conquest and colonization, as appears from their own Scriptures, was a small country, but it was the highway of communication, and sometimes the field of battle, for the great nations of antiquity, who have left their records in inscriptions, clay tablets, papyri, and buried buildings. The excavations of Egyptian, Sumerian, Assyrian, Babylonian, Persian and Greek cities have unearthed a vast wealth of information as to the nations by which Israel was surrounded and in whose fortunes or misfortunes its fate was often involved. These discoveries supplement or bear out the Hebrew records, and enable the modern historian to connect many incidents in the life of Israel with events in world history of which the dates are fully established. The reader unfamiliar with this historical background will find help in the following chronological outline of Old Testament history:

I. PERIOD OF NATIONAL DEVELOPMENT (THE NATION)

1. The Patriarchs.
2. The Awakening of the National Consciousness (Moses).
3. The Conquest and Settlement of Palestine (Joshua and Judges).
4. The Establishment of the Monarchy (Samuel and Saul).
5. The Development of the Monarchy (David and Solomon).

II. PERIOD OF NATIONAL DISINTEGRATION (THE PROPHETS)

1. The Kingdom of Israel (From the Division of the Kingdom in 937 B.C. to the Fall of Samaria in 722 B.C.).
2. The Kingdom of Judah (From the Division of the Kingdom to the Fall of Jerusalem in 586 B.C.).
3. The Exile (586-538 B.C.).

III. POST-EXILIC PERIOD OF THE JEWISH COMMUNITY
(THE LAW)

1. The Restoration of the Jewish Community (The Persian Period 538-333 B.C.).
2. The Jewish Community and Greek Culture (The Greek Period 333-175 B.C.).
3. The Jewish Community at War against Hellenism (The Maccabean Period 175-63 B.C.).
4. The Jewish Community in the Roman World (The Roman Period 63 B.C.—70 A.D.).

The main events to be noted are the establishment of the Northern Kingdom about 937 B.C. and its disappearance under Assyrian aggression in 722. The Southern Kingdom of Judah, with its capital at Jerusalem, suffered also under the Assyrians, but was not entirely wiped out. Its complete extinction was delayed until after the Assyrians had been defeated by the Chaldeans. Nebuchadnezzar in 597 carried off King Jehoiachin and his court to Babylon, and in 586 destroyed the Temple, scattering the remnant of the people into different parts of the Babylonian empire and Egypt. In 538 Babylon itself fell before the Medes and Persians, and the Jewish exiles were allowed to return to Jerusalem. The Second Temple was dedicated in 516 and its worship reorganized under Ezra and Nehemiah (458-444).

For purposes of reference, fuller details are given in the tables on the two pages following. These should be used by the student in connection with the separate introductions to the various Books of the Bible, especially the Prophetic Books. He will find his reading of much greater interest if, for example, he realizes that Isaiah and Micah belong to the eighth century, Jeremiah to the reign of Josiah and his successors on the throne of Judah, and Ezekiel to the period of the destruction of Jerusalem and the Jewish exile.

CHRONOLOGY OF KINGS AND PROPHETS

(Based mainly upon verifications from the Assyrian inscriptions)

I. THE UNITED KINGDOM. 1050-937 B.C.

<i>Periods</i>	<i>Kings</i>	<i>Prophets</i>	<i>Foreign History</i>
1050-950 B.C.	Saul 1050-1010 David 1010-970 Solomon 970-937	Samuel Nathan Zadok	Waning strength of the Old Babylonian empire

II. THE DIVIDED KINGDOM

ISRAEL 937-722 B.C.

JUDAH 937-586 B.C.

<i>Periods</i>	<i>Kings</i>	<i>Prophets</i>	<i>Kings</i>	<i>Prophets</i>	<i>Foreign History</i>
950-850	Jeroboam I 937-915 Nadab 915-913 Baasha 913-889 Elah 889-887 Zimri (one week) Omri 887-875 Ahab 875-853 Ahaziah 853-851 Jehoram 851-842	Elijah	Rehoboam 937-920 Abijah 920-917 Asa 917-876 Jehoshaphat 876-851 Jehoram 851-843 Ahaziah 843-842		Gradual rise of the Assyrian empire
850-750	Jehu 842-814 Jehoahaz 814-797 Jehoash 797-781 Jeroboam II 781-740	Elisha Amos 750 Hosea 735	Athaliah 842-836 Joash 836-796 Amaziah 796-789 Uzziah (Azariah) 789-740	Isaiah's call 740	Tiglath-Pileser III 745

<i>Periods</i>	<i>Kings of Israel</i>	<i>Prophets</i>	<i>Kings of Judah</i>	<i>Prophets</i>	<i>Foreign History</i>
750-650	Zechariah 6 months Shallum 1 month 740 B.C. Menahem 740-737 Pekahiah 737-736 Pekah 736-734 Hoshea 734-722 Fall of Samaria 722 B.C.		Jotham 740-735 Ahaz 735-715 Hezekiah 715-686 Manasseh 686-641 Amon 641-639 Josiah 639-608 Jehoahaz 3 months Jehoiakim 608 Jehoiachin 3 months Zedekiah 597-586 Destruction of Jerusalem 586 B.C.	Isaiah 740-701 Micah 722 Jeremiah 626-586 Zephaniah 626 Nahum 608 Habakkuk 600 Ezekiel 592-570 Obadiah, after 586 Deutero-Isaiah c. 550 (Is. 40-66)	Fall of Damascus 732 Shalmaneser IV 727 Sargon 722 Sennacherib 705 Esarhaddon 681 Fall of Nineveh 606 Battle of Carchemish 605 Persian successes in Central and Western Asia 549-538
650-550					
III. AFTER THE EXILE					
	<i>Events in Jewish History</i>	<i>Prophets</i>	<i>Foreign History</i>		
550-350	Return from the Exile at the Edict of Cyrus 538 Building of the Second Temple in Jerusalem 520-516 (Zerubbabel) The Priestly ministry of Ezra c. 458 B.C. The Reformation of Nehemiah 444 B.C.	Haggai 520 Zechariah 520-518 Malachi c. 450 Joel c. 400 (Book of Jonah written c. 400) (Book of Daniel written c. 168)	Fall of Babylon 538 Alexander the Great 333-323		

III. HOW THE BIBLE WAS COLLECTED AND ARRANGED

Some parts of the Old Testament, especially the lyrics, such as the Song of Miriam, the Song of Deborah and Barak, and the Lament of David over Saul and Jonathan undoubtedly go back to a period of remote antiquity, and are probably contemporary with the events they commemorate. The prose setting in which they are now found is probably of later date. The accepted theory of modern criticism is that the collection of older folk stories and traditions began in the period of the Kings, and was continued in the time of the Prophets; the first five books of the Old Testament, according to this view, did not attain the form in which we now have them until the Persian period, to which the literary composition of Job and Ruth also belongs. Chronicles, Jonah, Proverbs, Ecclesiastes, Psalms and Esther were probably written or edited in the Greek period, though many of these books undoubtedly contain material of a much older date.

With the reduction of the oral traditions, songs and stories to writing, came naturally in course of time their organization into a consecutive body of sacred literature. The first step was the recognition of the first five books of our present Bible as the "Torah"—a Hebrew word which may be translated "Law," but conveys the idea of a body of teaching, moral and spiritual, rather than that of a code of legislation. Following these were placed, apparently about 300 B.C., "The Prophets"—a word which again has the meaning of a preacher of righteousness rather than that of a foreteller of future events. "Rightly regarded," says Theodore H. Robinson in *The Interpreter* (July, 1917), "prophecy is the statement of eternal truth in a form suited to an immediate occasion." The Hebrew Scribes divided these into "the Earlier

Prophets" (Joshua to II Kings) and "the Later Prophets" (Isaiah to Malachi). The remaining books of our Old Testament were called merely "The Writings," including (1) Psalms, Proverbs, Job; (2) Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther; (3) Chronicles, Ezra, Nehemiah, Daniel. When the translation of the Old Testament into Greek, known as the Septuagint, was undertaken in B.C. 264, a more orderly arrangement was secured by putting Ruth after Judges, Chronicles, Ezra, Nehemiah and Esther after II Kings, Job before Psalms, Lamentations after Jeremiah, and Daniel after Ezekiel. The Latin version known as the Vulgate, made about 400 A.D., followed the same order, and passed it on to the English translations of which a list is given below, taken mainly from A. W. Pollard's "Records of the English Bible":

Wycliffite Bible (from Vulgate) 1380-83; Nicholas of Hereford and others.

Tyndale's Pentateuch, 1530.

Coverdale's Bible, 1535.

Matthew's Bible, authorized by Cranmer, 1537.

The Great Bible, "to be used in every church," 1539.

Geneva Bible, 1560.

Bishops' Bible (revision of Great Bible), 1568.

Douay Old Testament, 1609-10.

Authorized Version, 1611.

Revised Version (Old Testament), 1884.

American Revised Version, 1901.

Jewish Translation of "The Holy Scriptures," 1917.

In the present text the Authorized Version is used, in the first place on account of the beauty of its literary form, and secondarily because its long usage by English

writers has made its phraseology familiar. In connection with some passages in which later textual criticism has shown the translation of 1611 to be faulty, a correction is inserted in the Notes, and in a few cases where the Authorized Version does not sufficiently indicate the lyrical character of what is really a poem, a more significant arrangement has been adopted, with due acknowledgment of its source. An effort has been made to choose passages complete in themselves, as far as possible, and where omissions are not indicated by the chapter headings, they are marked by asterisks.

The general order of our text, as is indicated by the Table of Contents, follows this arrangement: I. Narrative Literature; II. Prophetic Literature; III. Psalms and Lyrics; IV. Didactic or Wisdom Literature. Under the first heading are classed the first seventeen books of the Bible in their usual order. In the second section are the Prophets, not in the usual order, but arranged in chronological sequence according to the period of their actual or assumed activity so that their historical setting and significance may be more readily understood. The third section includes selections from the Song of Solomon and the Apocrypha as well as the Psalms. Books of Wisdom will be found under IV. Didactic Literature, and include beside Proverbs, Job, and Ecclesiastes, a short extract from the First Book of Esdras in the Apocrypha.

THE FIRST FIVE BOOKS

As already pointed out in the General Introduction, the first five books of the Old Testament were at an early date regarded as a unit, called in the Hebrew "Torah"—the Law—and in the Greek, Pentateuch,—the Five Books. By some modern scholars the final transcript of these books has been associated with the name of Ezra the Scribe, who in 458 B.C. returned to Jerusalem from Babylon, bringing with him "the book of the law of Moses, which the Lord had commanded to Israel." Ezra read "the book of the law" to the people in the street before the watergate, standing upon a pulpit of wood which they had made for the purpose. Whoever may have put the Pentateuch into its present shape, scholars are in general agreement that it could not have been written as it now stands during the time of Moses. It is now quite generally regarded as the product of composite authorship, going back in its origins to different periods of Hebrew history, and reflecting in its present form both the prophetic point of view of the eighth and seventh centuries, and the later, post-exilic view. (See General Introduction.) The earlier or prophetic narratives lay chief stress upon the principle of moral order and the fact of divine providence in the history of the Hebrew people, while the later, the priestly account, deals more particularly with the origin and divinely authenticated administration of the sacred law. Thus through solemn precept interwoven with story Israel was taught, and led into an increasing experience of the great truth of the ever-present God, who is the creator of all life, the arbiter of social justice, the light of human history, and the constant companion of His people—which is the central truth of all of these early books of the Old Testament.

One theory of the composition of the Pentateuch, which has found general acceptance among modern scholars and lends additional interest to the study of the sacred text, may be summarized as follows:—The oldest and most primitive document

is the Jehovistic account or history, which is prophetic in its general emphasis upon moral values; its next most outstanding characteristic is its anthropomorphic conception of God. Because of its consistent use of the term "Jehovah" or "Yaweh" for God it is known by the symbolical letter "J"; the usually designated date for it is 850 B.C. The next in chronological order is the Elohist (E) document or history. Very similar to J in its prophetic outlook, it differs in its comparatively greater freedom from anthropomorphic conceptions and in its use of the term "Elohim" for God. It is believed to belong to the period of the great eighth century prophets, about 750 B.C. The third of the documentary sources is the Deuteronomistic (D), which comprises in the main the present book of Deuteronomy. It apparently belongs to the early seventh century, and formed the basis for the great religious reformation of King Josiah (in 621) in the opening years of Jeremiah's ministry. If so, it was itself the "book of the law" reported in II Kings XXII to have been found by Hilkiah the priest and approved by Huldah the prophetess. It reflects the high moral and spiritual level of the Old Testament almost at its best. The fourth and last is the priestly document or history (P). This reflects the community and religious outlook of the period following the return from the Exile; its most appropriate date appears to be about 450 B.C. This priestly document or law served as the basis for the social and religious reforms of Ezra and Nehemiah, although it is altogether probable that by this late date the three earlier documents J, E and D had already been united with the priestly document to form the present body of the Pentateuch.

Genesis, as the name indicates, is, in a very significant sense, a book of origins. An analysis reveals that its general aim is twofold: (1) to trace the ancestry of the Hebrew race, and to give it a providential and worthy place among the peoples of the world; (2) to present a theistic interpretation of the origin of the world and of human life, based upon ethical and religious conceptions which have grown out of individual historical experience. The point of view of the whole book is characteristically and nobly expressed in the opening words: "In the beginning God."

In literary structure Genesis is narrative throughout, with the exception of the prophetic benedictions of Jacob upon his

sons at the end of the book, which are lyrical in form. In a more typical sense than the remainder of the Pentateuch, Genesis gives evidence of a long literary history. Its major divisions are two, the first, up to the end of Chapter XI, dealing with the origin of the world and mankind, and the remainder of the book with the origin and patriarchal development of the Hebrew people. The whole forms a series of stories, suggestive, in their charming simplicity, of repeated oral transmission, and of having later been fitted, by the author or authors, into a historical framework, thus creating a work as marked for its unity of purpose as it is for its inherent poetic beauty.

Exodus, Leviticus, and Numbers are of the same general literary structure as Genesis. The historical sources are likewise the same, only with larger portions belonging to the later, the priestly period. Exodus opens with narrative, and represents the actual beginning of the history of the Hebrew nation. It embodies a code of laws quite commonly known as the "Book of the Covenant," and familiar to us as containing the Decalogue or Ten Commandments.

Leviticus is legislative throughout. It traces the origin of sacrifices as a form of religious worship, and lays peculiar stress upon the solemn office of the priesthood. Its significance lies in its strong emphasis upon advanced ideals of social and moral purity.

Numbers, like Exodus, combines story with law. It dwells upon the years of severe moral and religious discipline through which the people of Israel passed during their sojourn in the Arabian desert.

Deuteronomy differs considerably from the earlier books of the Pentateuch. It is distinctly prophetic in spirit and content. Its author combines the method and the viewpoint of a great religious teacher. The book is cast into the form of a series of sermons or orations put into the mouth of Moses, the founder of the Hebrew nation. Its theme is loyalty to the law of Jehovah who is Israel's God, and is aptly summed up in the words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might" (Deuteronomy VI. 5).

“IN THE BEGINNING”

(*Genesis* I-II.3)

IN the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light. And God saw the light that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas; and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth; and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in

itself, after his kind; and God saw that it was good. And the evening and the morning were the third day.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years; And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day, and over the night, and to divide the light from the darkness; and God saw that it was good. And the evening and the morning were the fourth day.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind; and God saw that it was good.

And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that

creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so. And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made.

ADAM AND EVE

(Genesis II.4-8; II.18-III.24)

THESE are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb

of the field before it grew; for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the LORD God formed man of dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

* * *

And the LORD God said, It is not good that the man should be alone; I will make him a help meet for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.

Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of

every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

And they heard the voice of the LORD God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And

I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

And the LORD God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever. Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

CAIN AND ABEL

(*Genesis* IV.1-16)

AND Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not. Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

And Cain said unto the LORD, My punishment is greater than I can bear. Behold, thou hast driven me out this

day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him. And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

THE FLOOD

(*Genesis VI-VIII*)

AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both

man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

But Noah found grace in the eyes of the LORD. These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is

eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

Thus did Noah; according to all that God commanded him, so did he.

And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female, to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

And Noah did according unto all that the LORD commanded him. And Noah was six hundred years old when the flood of waters was upon the earth. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. And it came to pass after seven days, that the waters of the flood were upon the earth.

In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of

his sons with them, into the ark; they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in. And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.

And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged; the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; and the waters returned from off the earth continually; and after the end of the hundred and fifty

days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth. And Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried.

And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle,

and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him: every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the LORD smelled a sweet savor; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

ABRAHAM AND ISAAC

(*Genesis* XXII.1-18)

AND it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God

had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh; as it is said to this day, In the mount of the LORD it shall be seen.

And the angel of the LORD called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing

I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

ISAAC AND REBEKAH

(*Genesis XXIV*)

AND Abraham was old, and well stricken in age; and the LORD had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh; and I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell; but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land; must I needs bring thy son again unto the land from whence thou camest? And Abraham said unto him, Beware thou that thou bring not my son thither again. The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath; only bring not my son thither again.

And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand. And he arose, and went to Mesopotamia, unto the city of Nahor. And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water; and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master.

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. And she said, Drink, my lord; and she hasted, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. And the man

wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.

And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; and said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in? And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. She said moreover unto him, We have both straw and provender enough, and room to lodge in. And the man bowed down his head, and worshiped the LORD. And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren. And the damsel ran, and told them of her mother's house these things.

And Rebekah had a brother, and his name was Laban; and Laban ran out unto the man, unto the well. And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well. And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

And the man came into the house; and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. And there was set meat before him to eat. But he said, I will not eat, until I have told mine errand. And he said, Speak on. And he said, I am Abraham's servant.

And the LORD hath blessed my master greatly; and he is become great; and he hath given him flocks, and herds,

and silver, and gold, and menservants, and maidservants, and camels, and asses. And Sarah my master's wife bare a son to my master when she was old; and unto him hath he given all that he hath. And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell; but thou shalt go unto my father's house, and to my kindred, and take a wife unto my son. And I said unto my master, Peradventure the woman will not follow me. And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house. Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath. And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go: Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink; and she say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the LORD hath appointed out for my master's son. And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water. And I said unto her, Let me drink, I pray thee. And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also. So I drank, and she made the camels drink also. And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him. And I put the earring upon her face, and the bracelets upon her hands. And I

bowed down my head, and worshiped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son. And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken. And it came to pass, that, when Abraham's servant heard their words, he worshiped the LORD, bowing himself to the earth. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah; he gave also to her brother and to her mother precious things. And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master. And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master. And they said, We will call the damsel, and enquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. And Isaac came from

the way of the well Lahai-roi; for he dwelt in the south country. And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master; therefore she took a veil, and covered herself. And the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

JACOB AND ESAU

(*Genesis XXVII.1-40*)

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son. And he said unto him, Behold, here am I. And he said, Behold now, I am old, I know not the day of my death. Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; and make me savory meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die. And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

Bring me venison, and make me savory meat, that I may eat, and bless thee before the LORD before my death. Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savory meat for thy father, such as he loveth. And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death. And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man. My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. And his mother said unto him, Upon me be thy curse, my son; only obey my voice, and go fetch me them.

And he went, and fetched, and brought them to his mother: and his mother made savory meat, such as his father loved. And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son; and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck; and she gave the savory meat and the bread, which she had prepared, into the hand of her son Jacob.

And he came unto his father, and said, My father. And he said, Here am I; who art thou, my son? And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. And

Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. And he said, Art thou my very son Esau? And he said, I am. And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat; and he brought him wine, and he drank. And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and kissed him; and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed. Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be everyone that curseth thee, and blessed be he that blesseth thee.

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savory meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau. And Isaac trembled very exceedingly, and said, Who? Where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? Yea, and he shall be blessed. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and

said unto his father, Bless me, even me also, O my father. And he said, Thy brother came with subtlety, and hath taken away thy blessing. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him. And what shall I do now unto thee, my son? And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

JACOB'S DREAM

(*Genesis XXVIII.10-22*)

AND Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And, behold, the LORD stood

above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el; but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the LORD be my God, and this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee.

THE STORY OF JOSEPH

(*Genesis* XXXVII; XLII-XLV)

AND Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. These are the genera-

tions of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought unto his father their evil report. Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colors. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told it his brethren; and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying.

And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go, I pray thee, see whether it be

well with thy brethren and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

And a certain man found him, and, behold, he was wandering in the field; and the man asked him, saying, What seekest thou? And he said, I seek my brethren; tell me, I pray thee, where they feed their flocks. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colors that was on him; and they took him, and cast him into a pit; and the pit was empty, there was no water in it. And they sat down to eat bread; and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh.

And his brethren were content. Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver; and they brought Joseph into Egypt.

And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child is not; and I, whither shall I go? And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of many colors, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

* * *

Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. And the sons of Israel came to buy corn among those that came: for the famine was in the

land of Canaan. And Joseph was the governor over the land, and he it was that sold to all the people of the land; and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.

And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. And they said unto him, Nay, my lord, but to buy food are thy servants come: We are all one man's sons; we are true men, thy servants are no spies. And he said unto them, Nay, but to see the nakedness of the land ye are come. And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.

And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies. Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you; or else by the life of Pharaoh surely ye are spies. And he put them all together into ward three days. And Joseph said unto them the third day, This do, and live, for I fear God: If ye be true men, let one of your brethren be bound in the house of your prison; go ye, carry corn for the famine of your houses. But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. And they knew not that Joseph understood them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way; and thus did he unto them. And they laded their asses with the corn, and departed thence. And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. And he said unto his brethren, My money is restored; and, lo, it is even in my sack. And their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying, The man, who is the lord of the land, spake roughly to us, and took us for spies of the country. And we said unto him, We are true men; we are no spies. We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone. And bring your youngest brother

unto me; then shall I know that ye are no spies, but that ye are true men; so will I deliver you your brother, and ye shall traffic in the land.

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack; and when both they and their father saw the bundles of money, they were afraid. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee; deliver him into my hand, and I will bring him to thee again. And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food. But if thou wilt not send him, we will not go down; for the man said unto us, Ye shall not see my face, except your brother be with you. And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?

And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him; if I bring him not unto thee, and set him before thee, then let me bear the blame for ever; for except we had lingered, surely now we had returned this second time.

And their father Israel said unto them, If it must be so now, do this: take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts, and almonds. And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight. Take also your brother, and arise, go again unto the man. And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon. And the man did as Joseph bade; and the man brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

And they came near to the steward of Joseph's house, and they communed with him at the door of the house. And said, O sir, we came indeed down at the first time

to buy food. And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight; and we have brought it again in our hand. And other money have we brought down in our hands to buy food; we cannot tell who put our money in our sacks.

And he said, Peace be to you, fear not; your God, and the God of your father, hath given you treasure in your sacks; I had your money. And he brought Simeon out unto them.

And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance. And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

And Joseph made haste; for his bowels did yearn upon his brother. And he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread. And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves; because the Egyptians might not eat bread with the Hebrews; for that is an abomina-

tion unto the Egyptians. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth; and the men marveled one at another. And he took and sent messes unto them from before him; but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? Ye have done evil in so doing.

And he overtook them, and he spake unto them these same words. And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing. Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.

And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless. Then they speedily took down every man his sack to the ground, and opened every man

his sack. And he searched, and began at the eldest, and left at the youngest. And the cup was found in Benjamin's sack.

Then they rent their clothes, and laded every man his ass, and returned to the city. And Judah and his brethren came to Joseph's house; for he was yet there; and they fell before him on the ground. And Joseph said unto them, What deed is this that ye have done? Wot ye not that such a man as I can certainly divine? And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found. And he said, God forbid that I should do so; but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again, and buy us a little food.

And we said, We cannot go down; if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons: and the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since. And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now therefore when I come to thy servant my father, and the lad be not with us—seeing that his life is bound up in the lad's life—it shall come to pass, when he seeth that the lad is not with us, that he will die; and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that

ye sold me hither; for God did send me before you to preserve life. For these two years hath the famine been in the land, and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God; and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt. Come down unto me, tarry not. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast. And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them; and after that his brethren talked with him.

And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come. And it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me; and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded,

this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is yours.

And the children of Israel did so; and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner: ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. So he sent his brethren away, and they departed; and he said unto them, See that ye fall not out by the way.

And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them. And when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived; and Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

THE DEATH OF JACOB

(*Genesis XLVIII*)

AND it came to pass after these things, that one told Joseph, Behold, thy father is sick. And he took with him his two sons, Manasseh and Ephraim. And one told

Jacob, and said, Behold, thy son Joseph cometh unto thee : and Israel strengthened himself, and sat upon the bed. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people ; and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine ; as Reuben and Simeon, they shall be mine. And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance. And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath ; and I buried her there in the way of Ephrath ; the same is Beth-lehem.

And Israel beheld Joseph's sons, and said, Who are these ? And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him ; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face : and, lo, God hath showed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon

Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.

And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father, for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it. He also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

MOSES

(*Exodus* II)

AND there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son; and when she saw him that he was a

goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him.

And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens; and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian?

And Moses feared, and said, Surely this thing is known.

Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian; and he sat down by a well. Now the priest of Midian had seven daughters; and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock. And when they came to Reuel their father, he said, How is it that ye are come so soon today? And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock. And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread. And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them.

THE PASSOVER

(*Exodus* XII.1-39)

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the

beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house. And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year; ye shall take it out from the sheep, or from the goats. And ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the LORD's pass-over. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment. I am the LORD. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to

the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be a holy convocation, and in the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt; therefore shall ye observe this day in your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee

and to thy sons for ever. And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the LORD's pass-over, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.

And the people bowed the head and worshiped. And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men. And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment. And the LORD gave the people favor in the sight of the Egyptians, so

that they lent unto them such things as they required. And they spoiled the Egyptians.

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

THE PASSAGE OF THE RED SEA

(*Exodus* XIV.5-XV.21)

AND it was told the king of Egypt that the people fled; and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him. And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel; and the children of Israel went out with a high hand. But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baal-zephon.

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched

after them; and they were sore afraid. And the children of Israel cried out unto the LORD. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians than that we should die in the wilderness.

And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will show to you today; for the Egyptians whom ye have seen today, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace.

And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the LORD, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen.

And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them. And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these, so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night,

and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left.

And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily, so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the LORD did upon the Egyptians; and the people feared the LORD, and believed the LORD, and his servant Moses.

Then sang Moses and the children of Israel this song unto the LORD, and spake, saying,

I will sing unto the LORD, for he hath triumphed gloriously :

The horse and his rider hath he thrown into the sea.

The LORD is my strength and song, and he is become my salvation :

He is my God, and I will prepare him an habitation ;
My father's God, and I will exalt him.

The LORD is a man of war :

The LORD is his name.

Pharaoh's chariots and his host hath he cast into the sea :

His chosen captains also are drowned in the Red sea.

The depths have covered them :

They sank into the bottom as a stone.

Thy right hand, O LORD, is become glorious in power :

Thy right hand, O LORD, hath dashed in pieces the enemy.

And in the greatness of thine excellency thou hast overthrown them that rose up against thee :

Thou sentest forth thy wrath, which consumed them as stubble.

And with the blast of thy nostrils the waters were gathered together :

The floods stood upright as a heap :

And the depths were congealed in the heart of the sea.

The enemy said, I will pursue, I will overtake, I will divide the spoil :

My lust shall be satisfied upon them :

I will draw my sword, my hand shall destroy them.

Thou didst blow with thy wind, the sea covered them :

They sank as lead in the mighty waters.

Who is like unto thee, O LORD, among the gods ?

Who is like thee, glorious in holiness, fearful in praises, doing wonders ?

Thou stretchedst out thy right hand :

The earth swallowed them.

Thou in thy mercy hast led forth the people which thou hast redeemed :

Thou hast guided them in thy strength unto thy holy habitation.

The people shall hear, and be afraid :

Sorrow shall take hold on the inhabitants of Palestina.

Then the dukes of Edom shall be amazed :

The mighty men of Moab, trembling shall take hold upon them :

All the inhabitants of Canaan shall melt away.

Fear and dread shall fall upon them :

By the greatness of thine arm they shall be as still as a stone :

Till thy people pass over, O LORD.

Till the people pass over, which thou hast purchased.

Thou shalt bring them in, and plant them in the mountain of thine inheritance.

In the place, O LORD, which thou hast made for thee to dwell in :

In the Sanctuary, O LORD, which thy hands have established.

The LORD shall reign for ever and ever.

For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them,

Sing ye to the LORD, for he hath triumphed gloriously:

The horse and his rider hath he thrown into the sea.

THE TEN COMMANDMENTS

(*Exodus XX.1-17*)

AND God spake all these words, saying,

I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the LORD thy

God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the LORD thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the LORD blessed the sabbath day, and hallowed it.

Honor thy father and thy mother, that thy days may be long upon the land which the LORD thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

THE BLESSING OF ISRAEL

(*Numbers* VI.22-26)

AND the LORD spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

The LORD bless thee, and keep thee :

The LORD make his face shine upon thee, and be gracious unto thee :

The LORD lift up his countenance upon thee, and give thee peace.

THE DEATH OF MOSES

(*Deuteronomy XXXIV*)

AND Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the LORD showed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the LORD said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed. I have caused thee to see it with thine eyes, but thou shalt not go over thither.

So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And he buried him in a valley in the land of Moab, over against Beth-peor ; but no man knoweth of his sepulchre unto this day.

And Moses was a hundred and twenty years old when he died : his eye was not dim, nor his natural force abated.

And the children of Israel wept for Moses in the plains of Moab thirty days ; so the days of weeping and mourning for Moses were ended.

And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face, in all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel.

JOSHUA AND JUDGES

Historically these two Books open a new period in the career of the Hebrew nation. In fact, it is with the conquest of Palestine that Israel's national history actually begins. Heretofore there had been only a confederacy of related tribes. Now, out of a deadly struggle for the common possession of the Promised Land, comes a united and developing nation. This is the heroic age in Hebrew history; like the age of Elizabeth in England and the Colonial period in American history, this was the time of the nation's self-discovery. It was the age that determined what were to be the ideals and the strength of the Hebrew race. Several great dangers lay hidden in the new life the Hebrew people were henceforth to live. First, they were no longer to be a nomad, a purely pastoral people; their chief economic interest was now to be agricultural. From having been a tent-dwelling people they were to become tradesmen and to live in cities. The question was whether they would be able to adjust themselves to another and more complex type of civilized life whose tendency was material and commercial. To remain in Palestine would mean the necessity of the closest contact with alien Canaanitish cults, and there lay the second danger, that of moral and spiritual degeneration, with the possibility of a complete lapse into idolatry. Jehovah was the God of a shepherd people, Baal was the god of the soil. There was the serious problem of retaining the purity of Jehovah worship in the midst of the immoral and purely naturalistic worship of Baal. Closely bound up with these circumstances there lay a third danger. It was a question whether or not Israel would be able to stand the test of self-government. The Hebrews had been from the beginning essentially a democratic people. While there had been statesmen and leaders, God had been their true ruler and king. From now they were to find themselves a people whose monarchs ruled with the power of despots, apparently for their

own benefit. How well the Hebrews stood the test of self-government is shown by their subsequent history, especially that of the prophetic period.

Both Joshua and Judges reveal the editorial hand of the author of the Book of Deuteronomy, emphasizing the moral principle that sin leads to punishment, while righteousness brings peace and prosperity. The rapid success of the Israelites in conquering Canaan, if the account of Joshua is to be accepted, was followed by repeated inroads from the conquered people. The situation of continued hostility represented in Judges seems more probable. Jerusalem, as we learn from II Samuel V. 6-10, was not taken until the time of David, who united the northern and southern tribes, and established, for his own reign and that of his son Solomon, Israel's short career of complete national independence.

THE GIBEONITES

(*Joshua* IX.3-27)

AND when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, they did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up, and old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and moldy. And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us. And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you? And they said unto Joshua, We are thy servants. And Joshua said unto them, Who are ye? and from whence come ye? And they said unto him, From a very

far country thy servants are come because of the name of the LORD thy God; for we have heard the fame of him, and all that he did in Egypt, and all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth. Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We are your servants; therefore now make ye a league with us. This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is moldy; and these bottles of wine, which we filled, were new; and, behold, they be rent; and these our garments and our shoes are become old by reason of the very long journey.

And the men took of their victuals, and asked not counsel at the mouth of the LORD. And Joshua made peace with them, and made a league with them, to let them live; and the princes of the congregation sware unto them.

And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbors, and that they dwelt among them. And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim. And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes. But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel; now therefore we may not touch them. This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto

them. And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them.

And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us? Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God. And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing. And now, behold, we are in thine hand; as it seemeth good and right unto thee to do unto us, do. And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not. And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.

DEBORAH AND BARAK

(*Judges IV-V*)

AND the children of Israel again did evil in the sight of the LORD, when Ehud was dead. And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which

dwelt in Harosheth of the Gentiles. And the children of Israel cried unto the LORD; for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim; and the children of Israel came up to her for judgment. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honor; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

Now Heber the Kenite, which was of the children of Hobab the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh. And they showed Sisera that Barak the son of Abinoam was gone up to mount Tabor. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people

that were with him, from Harosheth of the Gentiles unto the river of Kishon.

And Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand; is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him. And the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles. And all the host of Sisera fell upon the edge of the sword; and there was not a man left.

Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle. And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him. Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No.

Then Jael Heber's wife took a nail of the tent, and took a hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground; for he was fast asleep and weary. So he died.

And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will show thee the man whom thou seekest. And when he came into

her tent, behold, Sisera lay dead, and the nail was in his temples.

So God subdued on that day Jabin the king of Canaan before the children of Israel. And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

Then sang Deborah and Barak the son of Abinoam on that day, saying,

Praise ye the LORD for the avenging of Israel, when
the people willingly offered themselves.

Hear, O ye kings;
Give ear, O ye princes, I, even I, will sing unto the
LORD:
I will sing praise to the LORD God of Israel.

LORD, when thou wentest out of Seir,
When thou marchedst out of the field of Edom,
The earth trembled, and the heavens dropped,
The clouds also dropped water.
The mountains melted from before the LORD,
Even that Sinai from before the LORD God of Israel.

In the days of Shamgar the son of Anath, in the days
of Jael, the highways were unoccupied,
And the travelers walked through byways.
The inhabitants of the villages ceased, they ceased in
Israel, until that I Deborah arose,
That I arose a mother in Israel.
They chose new gods; then was war in the gates:
Was there a shield or spear seen among forty
thousand in Israel?

My heart is toward the governors of Israel, that
offered themselves willingly among the people.
Bless ye the LORD.

Speak, ye that ride on white asses,
Ye that sit in judgment, and walk by the way.
They that are delivered from the noise of archers
in the places of drawing water.
There shall they rehearse the righteous acts of the
LORD,
Even the righteous acts toward the inhabitants of
his villages in Israel:
Then shall the people of the LORD go down to the
gates.

Awake, awake, Deborah:
Awake, awake, utter a song:
Arise, Barak,
And lead thy captivity captive, thou son of Abinoam.

Then he made him that remaineth have dominion
over the nobles among the people:
The LORD made me have dominion over the mighty.
Out of Ephraim was there a root of them against
Amalek:
After thee, Benjamin, among thy people.

Out of Machir came down governors,
And out of Zebulun they that handle the pen of
the writer.
And the princes of Issachar were with Deborah;
even Issachar, and also Barak:
He was sent on foot into the valley.

For the divisions of Reuben there were great
thoughts of heart.

Why abodest thou among the sheepfolds,
To hear the bleatings of the flocks?
For the divisions of Reuben there were great search-
ings of heart.

Gilead abode beyond Jordan: and why did Dan
remain in ships?

Asher continued on the sea shore, and abode in his
breaches.

Zebulun and Naphtali were a people that jeopardded
their lives unto the death in the high places of the
field.

The kings came and fought:
Then fought the kings of Canaan in Taanach by
the waters of Megiddo:

They took no gain of money.

They fought from heaven:

The stars in their courses fought against Sisera.

The river of Kishon swept them away,

That ancient river, the river Kishon.

O my soul, thou hast trodden down strength.

Then were the horsehoofs broken by the means of
the prancings,

The prancings of their mighty ones.

Curse ye Meroz, said the angel of the LORD,
Curse ye bitterly the inhabitants thereof;
Because they came not to the help of the LORD,
To the help of the LORD against the mighty.

Blessed above women shall Jael the wife of Heber
the Kenite be,

Blessed shall she be above women in the tent.

He asked water, and she gave him milk:

She brought forth butter in a lordly dish.

She put her hand to the nail,
And her right hand to the workmen's hammer:
And with the hammer she smote Sisera,
She smote off his head, when she had pierced and
 stricken through his temples.
At her feet he bowed, he fell, he lay down:
At her feet he bowed, he fell:
Where he bowed, there he fell down dead.

The mother of Sisera looked out at a window, and
 cried through the lattice,
Why is his chariot so long in coming?
Why tarry the wheels of his chariots?

Her wise ladies answered her:
Yea, she returned answer to herself,
Have they not sped?
Have they not divided the prey:
To every man a damsel or two:
To Sisera a prey of divers colors,
A prey of divers colors of needlework,
Of divers colors of needlework on both sides,
Meet for the necks of them that take the spoil?

So let all thine enemies perish, O LORD:
But let them that love him be as the sun when he
 goeth forth in his might.

JEPHTHAH'S DAUGHTER

(*Judges XI.30-40*)

AND Jephthah vowed a vow unto the LORD, and said,
If thou shalt without fail deliver the children of Ammon

into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, and I will offer it up for a burnt offering.

So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands. And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances; and she was his only child; beside her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

And she said unto him, My father, if thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, even of the children of Ammon. And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows. And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel, that the daughters of

Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

SAMSON AND DELILAH

(*Judges XVI.4-30*)

AND it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver.

And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee. And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man. Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them. Now there were men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known.

And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound. And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man. Delilah therefore took new ropes, and bound him there-

with, and said unto him, The Philistines be upon thee, Samson. And there were liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web. And she fastened it with the pin and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

And she said unto him, How canst thou say, I love thee, when thine heart is not with me? Thou hast mocked me these three times, and hast not told me wherein thy great strength lieth. And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death, that he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man. And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath showed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand. And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him.

But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house. Howbeit the hair of his head began to grow again after he was shaven.

Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand. And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy and the destroyer of our country, which slew many of us.

And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport. And Samson called unto the LORD, and said, O LORD God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.

THE BOOK OF RUTH

S. R. Driver, in his "Introduction to the Literature of the Old Testament," holds that the Book of Ruth was written some time before the fifth century B.C. Its general Hebrew style, he notes, shows no marks of deterioration; it is better written than Esther and Chronicles or Jonah, which belong to a post-exilic period, and stands on a level with the best portions of the Books of Samuel. That its aim was a protest against the reforms of Ezra and Nehemiah, forbidding the Jews to marry foreigners, is not considered probable by Professor Driver, though this view is gaining favor among present-day scholars. Whatever its original purpose, it is best read like any other excellent story, without a deliberate or painstaking search for a moral. It is to be enjoyed for its own sake: for its simple pathos, its natural charm, for the graceful and idyllic manner in which it presents to us a picture of a noble and beautiful life. It breathes throughout the religious spirit, and shows the benign and salutary influence of religion upon the conduct of daily life. Though the story as we have it was probably written at a much later date, the historical background of the Book is that of the period of the Judges. It reflects the pastoral simplicity, the respectful observance of tribal custom, and the religious conceptions and practices of the early years of the national life of the Hebrews in Palestine. Its beauty as a pastoral idyll is beyond praise.

THE STORY OF RUTH

(*Ruth* I-IV.17)

Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man

of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there. And Elimelech Naomi's husband died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth. And they dwelled there about ten years. And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

Then she arose with her daughters-in-law, that she might return from the country of Moab; for she had heard in the country of Moab how that the LORD had visited his people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah. And Naomi said unto her two daughters-in-law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me. The LORD grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept. And they said unto her, Surely we will return with thee unto thy people.

And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands? Turn again, my daughters, go your way; for I am too old to have a husband. If I should say, I have hope, if I should have a husband also tonight, and should also bear sons, would ye tarry for them till they were grown? would ye stay for them from having husbands? Nay, my daughters;

for it grieveth me much for your sakes that the hand of the LORD is gone out against me.

And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her. And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods: return thou after thy sister-in-law.

And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried. The LORD do so to me, and more also, if ought but death part thee and me.

When she saw that she was steadfastly minded to go with her, then she left speaking unto her. So they two went until they came to Beth-lehem.

And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, Is this Naomi? And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab; and they came to Beth-lehem in the beginning of barley harvest.

And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto

her, Go, my daughter. And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

And, behold, Boaz came from Beth-lehem, and said unto the reapers, The LORD be with you. And they answered him, The LORD bless thee. Then said Boaz unto his servant that was set over the reapers, Whose damsel is this? And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab. And she said, I pray you, let me glean and gather after the reapers among the sheaves. So she came, and hath continued even from the morning until now, that she tarried a little in the house.

Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens. Let thine eyes be on the field that they do reap, and go thou after them; have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.

Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger? And Boaz answered and said unto her. It hath fully been showed me, all that thou hast done unto thy mother-in-law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The LORD recompense thy work, and a full reward be given thee of

the LORD God of Israel, under whose wings thou art come to trust.

Then she said, Let me find favor in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens. And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left.

And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not. And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not. So she gleaned in the field until even, and beat out that she had gleaned; and it was about an ephah of barley.

And she took it up, and went into the city. And her mother-in-law saw what she had gleaned; and she brought forth, and gave to her that she had reserved after she was sufficed. And her mother-in-law said unto her, Where hast thou gleaned today? and where wroughtest thou? blessed be he that did take knowledge of thee. And she showed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought today is Boaz. And Naomi said unto her daughter-in-law, Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen. And Ruth the Moabite said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest. And Naomi said unto Ruth her daughter-in-law, It is good, my daughter, that

thou go out with his maidens, that they meet thee not in any other field. So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest, and dwelt with her mother-in-law.

Then Naomi her mother-in-law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee? And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley tonight in the threshing-floor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor; but make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do. And she said unto her, All that thou sayest unto me I will do.

And she went down unto the floor, and did according to all that her mother-in-law bade her. And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn; and she came softly, and uncovered his feet, and laid her down.

And it came to pass at midnight, that the man was afraid, and turned himself; and, behold, a woman lay at his feet. And he said, Who art thou? And she answered, I am Ruth thine handmaid; spread therefore thy skirt over thine handmaid; for thou art a near kinsman. And he said, Blessed be thou of the LORD, my daughter; for thou hast showed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou requirest; for all the city of my people doth know that thou art a virtuous woman. And now it is true that I am thy near kinsman:

howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part. But if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD liveth. Lie down until the morning.

And she lay at his feet until the morning; and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor. Also he said, Bring the veil that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her; and she went into the city. And when she came to her mother-in-law, she said, Who art thou, my daughter? And she told her all that the man had done to her. And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother-in-law. Then said she, Sit still, my daughter, until thou know how the matter will fall; for the man will not be in rest, until he have finished the thing this day.

Then went Boaz up to the gate, and sat him down there. And, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's. And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know; for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it.

Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance; redeem thou my right to thyself; for I cannot redeem it.

Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things: a man plucked off his shoe, and gave it to his neighbor; and this was a testimony in Israel. Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.

And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place. Ye are witnesses this day. And all the people that were in the gate, and the elders, said, We are witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel; and do thou worthily in Ephratah, and be famous in Bethlehem; and let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

So Boaz took Ruth, and she was his wife; and when he went in unto her, the LORD gave her conception, and she bare a son. And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And

he shall be unto thee a restorer of thy life, and a nourisher of thine old age; for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath borne him. And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed. He is the father of Jesse, the father of David.

THE BOOKS OF SAMUEL AND KINGS

The historical period of the two Books of Samuel covers about a century of time, following the period of the Judges, and represents the gradual establishment of the Hebrew monarchy. Out of a number of loosely connected tribes Israel, through a prolonged season of struggle and anarchy, at last developed into a nation. Moses had struggled for Israel's emancipation; the judges had fought against the dangers that threatened Israel's religion and racial existence; David now secures Israel's political independence and establishes the Hebrew kingdom, which for a few generations hereafter becomes an independent power.

The two Books of Samuel were originally one book derived from two distinct historical sources. Thus considered the contents fall naturally into four parts: (1) the establishment of the Hebrew monarchy with Saul as king under the leadership of the prophet Samuel; (2) the rise of David and his succession to Saul as king over Judah and Israel; (3) an extended history of David's reign, culminating in Absalom's rebellion and defeat; (4) an appendix to the history, containing a psalm of David, and a list of the heroes who served him during his reign.

The two Books of Kings naturally follow I and II Samuel, and like the former were originally one book. The history contained in Kings is without doubt the most important and authentic found in the Old Testament. The period covered by the historian is about 400 years (970-586 B.C.). The contents of this valuable history fall naturally into three divisions representing three historical sections: (1) The undivided monarchy under Solomon, 970-933 B.C. (I Kings I-XI); (2) The kings of the Northern Kingdom of Israel, 933-722 B.C. (I Kings XII-II Kings XVII); (3) The kings of the Southern Kingdom of Judah, 933-586 B.C. (II Kings XVIII-XXV).

The literary structure of Kings is determined by the plan

and purpose of the author. His aim is not the mere gathering of historical data, but the selective use of this historical material as a medium through which he may teach his own and succeeding generations the great religious lesson that God's guiding hand is in the history of the Hebrew nation, and that therefore its leaders as well as the whole people are judged, not by the degree of their prosperity and success, but by the moral quality of their loyalty to God. Accordingly the author is content with a brief chronological sketch of the rule of each of the long list of kings, both of Israel and Judah, cast into a somewhat rigid form like that of the main part of Judges. As in Judges, too, the general outlook of Kings is that of the Deuteronomist. For this reason he passes an unfavorable verdict upon the character of the kings of the Northern Kingdom, who did not regard Jerusalem as the central place of religious worship.

The date for Kings is quite soon after 586, the year of the fall of Jerusalem. As literary documents the most interesting parts of the Books are the interpolated stories of Elijah and Elisha, which were not taken from the royal annals but gathered from popular sources and woven into the historical account.

THE CHILD SAMUEL

(I *Samuel* III.1-18)

AND the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; there was no open vision. And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see, and ere the lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep, that the LORD called Samuel; and he answered, Here am I. And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again. Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the LORD had called the child. Therefore Eli said unto Samuel, Go, lie down; and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place. And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house; when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to show Eli the vision. Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I. And he said, What is the thing that the LORD hath said unto thee? I pray thee hide it not from me. God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee. And Samuel told him

every whit, and hid nothing from him. And he said, It is the LORD: let him do what seemeth him good.

SAUL AND DAVID

(I *Samuel* XVI)

AND the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil and go, I will send thee to Jesse the Beth-lehemite; for I have provided me a king among his sons. And Samuel said, How can I go? if Saul hear it, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD. And call Jesse to the sacrifice, and I will show thee what thou shalt do; and thou shalt anoint unto me him whom I name unto thee. And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? And he said, Peaceably. I am come to sacrifice unto the LORD; sanctify yourselves, and come with me to sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD's anointed is before him. But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him; for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

Then Jesse called Abinadab, and made him pass before

Samuel. And he said, Neither hath the LORD chosen this.

Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this.

Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him. And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on a harp; and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well. And Saul said unto his servants, Provide me now a man that can play well, and bring him to me. Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD is with him.

Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep. And

Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul. And David came to Saul, and stood before him; and he loved him greatly; and he became his armorbearer. And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favor in my sight. And it came to pass, when the evil spirit from God was upon Saul, that David took a harp, and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him.

DAVID AND GOLIATH

(I *Samuel* XVII)

Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side; and there was a valley between them.

And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had a helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed

six hundred shekels of iron: and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? Am not I a Philistine, and ye servants to Saul? Choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

Now David was the son of that Ephrathite of Bethlehem-judah, whose name was Jesse; and he had eight sons; and the man went among men for an old man in the days of Saul. And the three eldest sons of Jesse went and followed Saul to the battle; and the names of his three sons that went to the battle were Eliab the firstborn, and next unto him Abinadab, and the third Shammah. And David was the youngest; and the three eldest followed Saul. But David went and returned from Saul to feed his father's sheep at Beth-lehem. And the Philistine drew near morning and evening, and presented himself forty days.

And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren. And carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge. Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had

commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. For Israel and the Philistines had put the battle in array, army against army. And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words; and David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

And the men of Israel said, Have ye seen this man that is come up? Surely to defy Israel is he come up; and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel. And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God? And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. And David said, What have I now done? Is there not a cause?

And he turned from him toward another, and spake after the same manner; and the people answered him

again after the former manner. And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him.

And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he a man of war from his youth. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock. And I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.

And Saul armed David with his armor, and he put a helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armor, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand; and he drew near to the Philistine.

And the Philistine came on and drew near unto David; and the man that bare the shield went before him. And when the Philistine looked about, and saw David, he

disdained him; for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air and to the beasts of the field.

Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the LORD saveth not with sword and spear; for the battle is the LORD's, and he will give you into our hands.

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

And the men of Israel and of Judah arose, and shouted,

and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armor in his tent.

And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell. And the king said, Enquire thou whose son the stripling is. And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Beth-lehemite.

THE WELL OF BETH-LEHEM

(II *Samuel* XXIII.13-17)

AND three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam; and the troop of the Philistines pitched in the valley of Rephaim. And David was then in a hold, and the garrison of the Philistines was then in Beth-lehem. And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which is by the gate! And the three mighty men brake through the host of the Philistines, and drew water out of the well

of Beth-lehem, that was by the gate, and took it, and brought it to David; nevertheless he would not drink thereof but poured it out unto the LORD. And he said, Be it far from me, O LORD, that I should do this: is not this the blood of the men that went in jeopardy of their lives? Therefore he would not drink it. These things did these three mighty men.

DAVID'S LAMENT FOR SAUL AND JONATHAN

(II *Samuel* I)

Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag: it came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head; and so it was, when he came to David, that he fell to the earth, and did obeisance. And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped. And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead? And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him. And when he looked behind him, he saw me, and called unto me. And I answered, Here am

I. And he said unto me, Who art thou? And I answered him, I am an Amalekite. He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me. So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen; and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.

Then David took hold on his clothes, and rent them; and likewise all the men that were with him. And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

And David said unto the young man that told him, Whence art thou? And he answered, I am the son of a stranger, an Amalekite. And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the LORD's anointed? And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died. And David said unto him, Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the LORD's anointed.

And David lamented with this lamentation over Saul and over Jonathan his son. (Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher.)

The beauty of Israel is slain upon thy high places:
How are the mighty fallen!

Tell it not in Gath,
Publish it not in the streets of Askelon:
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.

Ye mountains of Gilboa, let there be no dew, neither
let there be rain, upon you, nor fields of offerings:
For there the shield of the mighty is vilely cast away,
The shield of Saul, as though he had not been
anointed with oil.

From the blood of the slain, from the fat of the
mighty, the bow of Jonathan turned not back,
And the sword of Saul returned not empty.

Saul and Jonathan were lovely and pleasant in their
lives,
And in their death they were not divided:
They were swifter than eagles,
They were stronger than lions.

Ye daughters of Israel, weep over Saul, who clothed
you in scarlet, with other delights,
Who put on ornaments of gold upon your apparel.
How are the mighty fallen in the midst of the battle!

O Jonathan, thou wast slain in thine high places.
I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:
Thy love to me was wonderful, passing the love of
women.

How are the mighty fallen,
And the weapons of war perished!

DAVID AND BATH-SHEBA

(II *Samuel* XI-XII.14)

AND it came to pass, after the year was expired, at the
time when kings go forth to battle, that David sent Joab,

and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house; and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And David sent and enquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her. And she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house. And the woman conceived, and sent and told David, and said, I am with child.

And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David. And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered. And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king. But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thine house? And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing.

And David said to Uriah, Tarry here today also, and

tomorrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow. And when David had called him, he did eat and drink before him; and he made him drunk; and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.

And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. And the men of the city went out, and fought with Joab; and there fell some of the people of the servants of David; and Uriah the Hittite died also.

Then Joab sent and told David all the things concerning the war, and charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king, and if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? Knew ye not that they would shoot from the wall? Who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a mill-stone upon him from the wall, that he died in Thebez? why went ye nigh the wall? Then say thou, Thy servant Uriah the Hittite is dead also.

So the messenger went, and came and showed David all that Joab had sent him for. And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. And the shooters shot from off the wall upon thy servants; and some of

the king's servants be dead, and thy servant Uriah the Hittite is dead also.

Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another; make thy battle more strong against the city, and overthrow it; and encourage thou him.

And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son.

But the thing that David had done displeased the LORD. And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds. But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up; and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveler unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die, and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

And Nathan said to David, Thou art the man. Thus said the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul.

And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly; but I will do this thing before all Israel and before the sun.

And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.

DAVID AND ABSALOM

(II *Samuel* XVIII)

AND David numbered the people that were with him, and set captains of thousands and captains of hundreds over them. And David sent forth a third part of the people under the hand of Joab, and a third part under the

hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also. But the people answered, Thou shalt not go forth; for if we flee away, they will not care for us; neither if half of us die, will they care for us; but now thou art worth ten thousand of us; therefore now it is better that thou succor us out of the city. And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands. And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

So the people went out into the field against Israel. And the battle was in the wood of Ephraim, where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men. For the battle was there scattered over the face of all the country, and the wood devoured more people that day than the sword devoured.

And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away. And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak. And Joab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten shekels of silver, and a girdle. And the man said unto Joab, Though I should receive a

thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son; for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom. Otherwise I should have wrought falsehood against mine own life; for there is no matter hid from the king, and thou thyself wouldest have set thyself against me. Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And ten young men that bare Joab's armor compassed about and smote Absalom and slew him. And Joab blew the trumpet, and the people returned from pursuing after Israel; for Joab held back the people. And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him, and all Israel fled everyone to his tent.

Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale; for he said, I have no son to keep my name in remembrance; and he called the pillar after his own name; and it is called unto this day, Absalom's place.

Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath avenged him of his enemies. And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day; but this day thou shalt bear no tidings, because the king's son is dead. Then said Joab to Cush, Go tell the king what thou hast seen. And Cush bowed himself unto Joab, and ran. Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cush. And Joab said, Wherefore wilt thou run, my son, seeing that

thou hast no tidings ready? But howsoever, said he, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cush.

And David sat between the two gates; and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth. And he came apace, and drew near. And the watchman saw another man running: and the watchman called unto the porter, and said, Behold another man running alone. And the king said, He also bringeth tidings. And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings.

And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the LORD thy God, which hath delivered up the men that lifted up their hand against my lord the king. And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was. And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still.

And, behold, Cush came; and Cush said, Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee. And the king said unto Cush, Is the young man Absalom safe? And Cush answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.

And the king was much moved, and went up to the

chamber over the gate, and wept; and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

THE JUDGMENT OF SOLOMON

(*I Kings* III.16-28)

THEN came there two women, that were harlots, unto the king, and stood before him. And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. And it came to pass the third day after that I was delivered, that this woman was delivered also. And we were together; there was no stranger with us in the house, save we two in the house. And this woman's child died in the night, because she overlaid it. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold, it was dead; but when I had considered it in the morning, behold, it was not my son, which I did bear. And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.

Then said the king, The one saith, This is my son that liveth, and thy son is the dead. And the other saith, Nay; but thy son is the dead, and my son is the living. And the king said, Bring me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half

to the other. Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it.

Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof. And all Israel heard of the judgment which the king had judged; and they feared the king, for they saw that the wisdom of God was in him, to do judgment.

THE QUEEN OF SHEBA

(I *Kings* X.1-13)

AND when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones; and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not any thing hid from the king, which he told her not. And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD, there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not

the words, until I came, and mine eyes had seen it. And behold, the half was not told me; thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel. Because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.

And she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones; there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon. And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones. And the king made of the almug trees pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers; there came no such almug trees, nor were seen unto this day. And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

THE FOLLY OF REHOBOAM

(*I Kings XII.1-16*)

AND Rehoboam went to Shechem; for all Israel were come to Shechem to make him king. And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it (for he was fled from the presence

of king Solomon, and Jeroboam dwelt in Egypt), that they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, Thy father made our yoke grievous; now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. And he said unto them, Depart yet for three days, then come again to me. And the people departed.

And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people? And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever. But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him. And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter? And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day. And the king answered the people roughly, and forsook the old men's counsel that they

gave him, and spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions. Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

ELIJAH AND AHAB

(*I Kings XVIII*)

AND it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth. And Elijah went to show himself unto Ahab. And there was a sore famine in Samaria. And Ahab called Obadiah which was the governor of his house. (Now Obadiah feared the LORD greatly; for it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took a hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks; peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. So they divided the land

between them to pass throughout it : Ahab went one way by himself, and Obadiah went another way by himself.

And as Obadiah was in the way, behold, Elijah met him; and he knew him, and fell on his face, and said, Art thou that my lord Elijah? And he answered him, I am: go, tell thy lord, Behold, Elijah is here. And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee; and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy lord, Behold, Elijah is here. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me; but I thy servant fear the LORD from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid a hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me.

And Elijah said, As the LORD of hosts liveth, before whom I stand, I will surely show myself unto him today. So Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah.

And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four

hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

And Elijah came unto all the people, and said, How long halt ye between two opinions? If the LORD be God, follow him; but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, remain a prophet of the LORD; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under; and I will dress the other bullock, and lay it on wood, and put no fire under. And call ye on the name of your gods, and I will call on the name of the LORD; and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.

And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied

until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name. And with the stones he built an altar in the name of the LORD; and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water.

And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again.

Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God.

And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them; and

Elijah brought them down to the brook Kishon, and slew them there.

And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

NABOTH'S VINEYARD

(*I Kings XXI.1-19*)

AND it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money. And Naboth said to

Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee. And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him; for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread? And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? Arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people. And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.

And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them. They proclaimed a fast, and set Naboth on high among the people. And there came in two men, children of Belial, and sat before him; and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him

forth out of the city, and stoned him with stones, that he died.

Then they sent to Jezebel, saying, Naboth is stoned, and is dead. And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

And the word of the LORD came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria; behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

THE DEATH OF AHAB

(*I Kings XXII.29-38*)

So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on my robes. And the king of Israel disguised himself, and went into the battle. But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight

neither with small nor great, save only with the king of Israel.

And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him; and Jehoshaphat cried out. And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.

And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness; wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. And the battle increased that day; and the king was stayed up in his chariot against the Syrians, and died at even; and the blood ran out of the wound into the midst of the chariot. And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

So the king died, and was brought to Samaria; and they buried the king in Samaria. And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armor; according unto the word of the Lord which he spake.

THE DEATH OF JEZEBEL

(II *Kings* IX.16-37)

So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram. And there stood a watchman on the

tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take a horseman, and send to meet them, and let him say, Is it peace? So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

Then he sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? Turn thee behind me. And the watchman told, saying, He came even unto them, and cometh not again; and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously.

And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite. And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?

And Joram turned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah. And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sank down in his chariot. Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite; for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon him; surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this

plat, saith the LORD. Now therefore take and cast him into the plat of ground, according to the word of the LORD.

But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. And they did so at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there. And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David. And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window. And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master? And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs. And he said, Throw her down. So they threw her down; and some of her blood was sprinkled on the wall, and on the horses; and he trode her under foot. And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her; for she is a king's daughter. And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came again, and told him. And he said, This is the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel, and the carcass of Jezebel shall be as dung upon the face of the field in the portion of Jezreel, so that they shall not say, This is Jezebel.

NAAMAN THE LEPER

(II *Kings* V)

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the LORD had given deliverance unto Syria; he was also a mighty man in valor, but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore, consider, I pray you, and see how he seeketh a quarrel against me.

And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? Let him come now to me, and he shall know that there is a prophet in Israel.

So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God, and his flesh came again like unto the flesh of a little child, and he was clean.

And he returned to the man of God, he and all his company, and came, and stood before him; and he said, Behold, now I know that there is no God in all the earth, but in Israel; now therefore, I pray thee, take a blessing of thy servant. But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused. And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD. In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow

down myself in the house of Rimmon, the LORD pardon thy servant in this thing. And he said unto him, Go in peace. So he departed from him a little way.

But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the LORD liveth, I will run after him, and take somewhat of him. So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well? And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets; give them, I pray thee, a talent of silver, and two changes of garments. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. And when he came to the tower, he took them from their hand, and bestowed them in the house; and he let the men go, and they departed.

But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever.

And he went out from his presence a leper as white as snow.

CHRONICLES, EZRA, AND NEHEMIAH

Chronicles, Ezra and Nehemiah, taken together, outline the history of the Hebrew people from its beginning almost to the end of the Old Testament period. This history, written between 300 and 200 B.C., runs parallel to that found in the whole of the historical books thus far studied, and placed before it in our English Bible; but continues in Ezra and Nehemiah with a record of the life of the Jewish community after the period of the exile, from 538 to about 350 B.C.

Both Chronicles and Ezra-Nehemiah were edited in a later period (c. 200 B.C.) by an author who gave them the coloring of his own time. Their chief value lies in their preservation of a few priceless original documents, the personal memoirs of Nehemiah, and a fragmentary history written in the Aramaic language in the Book of Ezra. (Nehemiah I-VII; XII. 27-43; XIII. 4-31; Ezra IV. 7-VI.18.)

From a literary point of view this latest history of Israel is distinctly inferior to the previous historical books of the Old Testament. Depending in the main upon these earlier books as its source, it exhibits a strong ecclesiastical character, shows little of the prophetic spirit, and contains none of the popular stories which make the other historical books of such great interest.

NEHEMIAH'S VISIT TO JERUSALEM

(*Nehemiah* I-II.18)

THE words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace, that Hanani, one

of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven. And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments, let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations; but if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name; and prosper, I

pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him; and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart.

Then I was very sore afraid, and said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?

Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven, and I said unto the king, If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; and a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent

captains of the army and horsemen with me. When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel. So I came to Jerusalem, and was there three days.

And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem; neither was there any beast with me, save the beast that I rode upon. And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. Then I went on to the gate of the fountain, and to the king's pool; but there was no place for the beast that was under me to pass. Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned. And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire; come, and let us build up the wall of Jerusalem, that we be no more a reproach. Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work.

THE BOOK OF ESTHER

Esther is a dramatic narrative, typically Oriental and typically racial. Its historical setting, its scenes of royal splendor, and its rapidly developing plot make it very well suited for popular dramatization.

The Book of Esther indicates its own aim (IX. 26). It was written to commemorate the deliverance of the Jewish people from a great persecution in the days of the Persian empire, and to inaugurate the feast of Purim, which has continued as a festive holiday up to the present time. The date of its composition is generally considered to be late in the post-exilic period, probably about the time of the Parthian ascendancy, after 238 B.C.

The book, it must be admitted, does not rise to a very high moral and spiritual level. It contains a strong vindictive element, which leaves little room for those nobler qualities of human character and religious idealism which are elsewhere representative of the writings of the Old Testament. Nevertheless the story makes a straightforward human appeal, and is, from the point of view of its composition and structure, a work of genuine literary merit.

ESTHER AND VASHTI

(*Esther* I.10–II.20)

ON the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king, to bring Vashti the queen before

the king with the crown royal, to show the people and the princes her beauty, for she was fair to look on. But the queen Vashti refused to come at the king's commandment by his chamberlains; therefore was the king very wroth, and his anger burned in him. Then the king said to the wise men, which knew the times (for so was the king's manner toward all that knew law and judgment; and the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom): What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains? And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus. For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported. The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not. Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath. If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she. And when the king's decree which he shall make shall be published throughout all his empire (for it is great), all the wives shall give to their husbands honor, both to great and small.

And the saying pleased the king and the princes; and the king did according to the word of Memucan. For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people.

After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her. Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king; and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given them; and let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite, who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, that is, Esther, his uncle's daughter, for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the cus-

tody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house; and he preferred her and her maids unto the best place of the house of the women. Esther had not showed her people nor her kindred; for Mordecai had charged her that she should not show it. And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odors, and with other things for the purifying of the women), then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house. In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favor in the sight of all them that looked upon her. So Esther was taken unto king Ahasuerus into his house royal in

the tenth month, which is the month Tebeth, in the seventh year of his reign. And the king loved Esther above all the women, and she obtained grace and favor in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces and gave gifts, according to the state of the king. And when the virgins were gathered together the second time, then Mordecai sat in the king's gate. Esther had not yet showed her kindred nor her people, as Mordecai had charged her; for Esther did the commandment of Mordecai, like as when she was brought up with him.

THE BANQUET OF ESTHER

(*Esther* VII.1-10)

So the king and Haman came to banquet with Esther the queen. And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom. Then Esther the queen answered and said, If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request; for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so? And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen.

And the king arising from the banquet of wine in his wrath went into the palace garden; and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face.

And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

AMOS

*/*Chronologically the Book of Amos stands as the first among the prophetic writings of the Old Testament. It introduces a new period into the literary history of the Old Testament, a period (750-550 B.C.) noteworthy for the development of its high moral and religious ideals as well as for its literary achievement. The Book of Amos is a plea for a religion based upon the principles of a sound morality. Its writer has been aptly described as the prophet of righteousness, the prophet of the moral order, or the moral law. He reveals a clear insight into the moral nature and character of God, who demands social justice and individual integrity of conduct of all His worshipers.

The book presents a vivid picture of the moral and religious life of the northern kingdom of Israel during the reign of Jeroboam II. The military successes of Jeroboam II (781-740), the political power and commercial prosperity of the Northern Kingdom, the religious indifference and social injustices of the cultivated classes among the people rendered the nation temporarily oblivious to the impending Assyrian invasion and the resultant ruin. The date for the activity of Amos and for the composition of the book is about 750 B.C. Though the work of a peasant prophet, it bears upon it, both in content and form, the marks of unmistakable genius. Its orderliness of structure, its purity and dignity of style, its oratorical qualities, its pastoral imagery, together with the nobility of its theme, ensure for this book a place among the masterpieces of Hebrew literature.

A CALL TO REPENTANCE

(*Amos* V.1-24)

HEAR ye this word which I take up against you, even a lamentation, O house of Israel: The virgin of Israel is

fallen; she shall no more rise; she is forsaken upon her land; there is none to raise her up.

For thus saith the LORD God: The city that went out by a thousand shall leave a hundred, and that which went forth by a hundred shall leave ten, to the house of Israel.

For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live. But seek not Beth-el, nor enter into Gilgal, and pass not to Beersheba; for Gilgal shall surely go into captivity, and Beth-el shall come to nought.

Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el.

Ye who turn judgment to wormwood, and leave off righteousness in the earth, seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth (The LORD is his name); that strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.

They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly. Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right. Therefore the prudent shall keep silence in that time; for it is an evil time.

Seek good, and not evil, that ye may live; and so the

LORD, the God of hosts, shall be with you, as ye have spoken.

Hate the evil, and love the good, and establish judgment in the gate; it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

Therefore the LORD, the God of hosts, the LORD, saith thus: Wailing shall be in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing. And in all vineyards shall be wailing; for I will pass through thee, saith the LORD. Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?

I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream.

PRIEST AGAINST PROPHET

(*Amos* VII.10-17)

THEN Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee

in the midst of the house of Israel; the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

Also Amaziah said unto Amos, O thou seer, go, flee away into the land of Judah, and there eat bread, and prophesy there. But prophesy not again any more at Beth-el, for it is the king's chapel, and it is the king's court.

Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was a herdman, and a gatherer of sycamore fruit. And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel. Now therefore hear thou the word of the LORD: Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac. Therefore thus saith the LORD: Thy wife shall be a harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land; and Israel shall surely go into captivity forth of his land.

HOSEA

(The Book of Hosea belongs to a period shortly after that of Amos, some time between 745 and 735 B.C. The social and moral conditions which furnish its background in the history of the Northern Kingdom, and offer the occasion for its utterances, represent a state of pitiable and almost hopeless degeneration. Israel had forgotten God; the nation had not kept faith with the God of its founders; its spiritual rebelliousness and social sins, were driving it to utter ruin and final political destruction.)

Against such a background the book presents a contrasting picture of the love, the mercy, and the forgiveness of God. Israel may be sinful and faithless, but it is still God's people; He cannot forget it, nor fail, after it has suffered for its sins, to win it back to life and loyalty to Him. The author of the book confronts squarely the problem of how to reconcile the principle of moral justice with the divine qualities of mercy, forgiveness and love. He finds the solution in Israel's repentance and return to God, who will forgive and reinstate His people into an intimate and happy relationship of love.

The style of the Book of Hosea is uniquely characterized by its strong emotional quality. It reflects the pathos of the problem with which the writer was wrestling, and is best described as an "artless rhythm of sighs and sobs," culminating from time to time in the genuine lyric cry of deep tragedy.

THE BETROTHED OF GOD

(*Hosea* II.14-20)

THEREFORE, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith the LORD, that thou shalt call me Ishi; and shalt call me no more Baali. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the LORD.

MERCY AND NOT SACRIFICE

(*Hosea VI*)

COME, and let us return unto the LORD; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us; in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the LORD; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. There-

fore have I hewed them by the prophets; I have slain them by the words of my mouth; and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

But they like men have transgressed the covenant; there have they dealt treacherously against me. Gilead is a city of them that work iniquity, and is polluted with blood. And as troops of robbers wait for a man, so the company of priests murder in the way by consent; for they commit lewdness. I have seen a horrible thing in the house of Israel: there is the whoredom of Ephraim, Israel is defiled.

Also, O Judah, he hath set a harvest for thee, when I returned the captivity of my people.

THE WAYS OF THE LORD ARE RIGHT

(*Hosea XIII-XIV*)

WHEN Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died. And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen; they say of them, Let the men that sacrifice kiss the calves. Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney. Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me; for there is no savior beside me.

I did know thee in the wilderness, in the land of

great drought. According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me. Therefore I will be unto them as a lion; as a leopard by the way will I observe them; I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart and there will I devour them like a lion; the wild beast shall tear them.

O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king; where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? I gave thee a king in mine anger, and took him away in my wrath. The iniquity of Ephraim is bound up; his sin is hid. The sorrows of a travailing woman shall come upon him; he is an unwise son; for he should not stay long in the place of the breaking forth of children. I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes.

Though he be fruitful among his brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up; he shall spoil the treasure of all pleasant vessels. Samaria shall become desolate; for she hath rebelled against her God; they shall fall by the sword; their infants shall be dashed in pieces, and their women with child shall be ripped up.

O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the LORD; say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips. Asshur shall not save us; we will not ride upon

horses; neither will we say any more to the work of our hands, Ye are our gods. For in thee the fatherless findeth mercy.

I will heal their backsliding, I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him; I am like a green fir tree. From me is thy fruit found.

Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them; but the transgressors shall fall therein.

ISAIAH

The Book of Isaiah is in this volume divided into two parts: (1) Chapters I-XXXIX, presenting the ministry and public utterances of the prophet Isaiah 740-701 B.C.; (2) Chapters XL-LXII, belonging to the sixth century and reserved for later consideration (see p. 210).

First Isaiah (as the earlier part of the Book is commonly called) is the work of a prophet who was alike a reformer, a statesman, an orator, and a poet. His ministry covered a period, in the history of the southern kingdom of Judah, of general material prosperity, but of waning political independence and of imminent social and spiritual degeneration.

Isaiah is with equal correctness called the prophet of the holiness of God and the prophet of faith. His idea of the holiness of God was the outcome of a characteristically spiritual interpretation of nature, and of a deeply religious attitude in his contemplation of the events of history. His doctrine of faith in God as the surest guide in the vicissitudes of national life grew naturally out of this fundamental conception, and found expression in the national crisis of his time, in his political policy of neutrality. The test and the reward of his own faith and moral courage came to the prophet in connection with the Assyrian siege of Jerusalem during the reign of Hezekiah, when, following his repeated message of assurance that God would not permit the holy city to be taken, the army of Sennacherib was withdrawn and the siege came to an abrupt end.

From a literary point of view First Isaiah is a superb work of genius. It is remarkable for its beauty and nobility of conception, for the vividness and amazing variety of its illustrations, for the restrained vigor, the classical chasteness and imaginative wealth of its diction. "No prophet," writes Professor S. A. Driver, "has Isaiah's power either of conception or of expression; none has the same command of noble thoughts, or can present them in the same noble and attractive language."

A SUMMONS TO JUDGMENT

(Isaiah I)

THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Hear, O heavens, and give ear, O earth, for the LORD hath spoken: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters; they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

Why should ye be stricken any more? Ye will revolt more and more; the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it, but wounds, and bruises, and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto

me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood.

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the LORD hath spoken it.

How is the faithful city become a harlot! it was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water. Thy princes are rebellious, and companions of thieves; every one loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them.

Therefore saith the LORD, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies. And I will

turn my hand upon thee, and purely purge away thy dross, and take away all thy tin. And I will restore thy judges as at the first, and thy counselors as at the beginning. Afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed. For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.

THE CITY OF GOD

(*Isaiah* II.2-4)

AND it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their

spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more.

THE DAUGHTERS OF ZION

(*Isaiah* III.16-24)

MOREOVER the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet, therefore the LORD will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts. In that day the LORD will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the veils. And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty.

THE PARABLE OF THE VINEYARD

(*Isaiah* V.1-24)

Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a

vineyard in a very fruitful hill. And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein; and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down, and I will lay it waste. It shall not be pruned, nor digged; but there shall come up briers and thorns. I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!

In mine ears said the LORD of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant. Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts; but they regard not the work of the LORD, neither consider the operation of his hands.

Therefore my people are gone into captivity, because

they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled. But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope; that say, Let him make speed, and hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Woe unto them that are wise in their own eyes, and prudent in their own sight!

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink; which justify the wicked for reward, and take away the righteousness of the righteous from him!

Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

THE PROPHET'S CONSECRATION

(Isaiah VI)

IN the year that king Uzziah died I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the LORD of hosts.

Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

Also I heard the voice of the LORD, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Then said I, LORD, how long? And he answered, Until

the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the LORD have removed men far away, and there be a great forsaking in the midst of the land.

But yet in it shall be a tenth, and it shall return, and shall be eaten; as a teil tree, and as an oak, whose substance is in them, when they cast their leaves; so the holy seed shall be the substance thereof.

“THE PRINCE OF PEACE”

(*Isaiah* IX.2-7)

THE people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and not increased the joy; they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

THE KINGDOM OF PEACE

(Isaiah XI.1-10)

AND there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; and shall make him of quick understanding in the fear of the LORD; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious.

GOD A STRENGTH TO THE POOR

(Isaiah XXV.1-9)

O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. For thou has made of a city a heap; of a defended city a ruin; a palace of strangers to be no city; it shall never be built. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low. And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the LORD God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the LORD hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.

"A KING SHALL REIGN IN RIGHTEOUSNESS"

(Isaiah XXXII)

BEHOLD, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. The vile person shall be no more called liberal, nor the churl said to be bountiful. For the vile person will speak villainy, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. The instruments also of the churl are evil, he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. But the liberal deviseth liberal things; and by liberal things shall he stand.

Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech. Many days and years shall ye be troubled, ye careless women; for the vintage shall fail, the gathering shall not come. Tremble, ye women that are at ease; be troubled, ye careless ones. Strip you, and make you bare, and gird sackcloth upon your loins. They shall lament for the teats, for the pleasant fields, for the fruitful vine. Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city; because the palaces shall be forsaken; the multitude of the city

shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places, when it shall hail, coming down on the forest, and the city shall be low in a low place. Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.

"THE RANSOMED SHALL RETURN"

(*Isaiah* XXXV.3-10)

STRENGTHEN ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not. Behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for

those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.

SENNACHERIB

(*Isaiah* XXXVI-XXXVII)

Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defended cities of Judah, and took them. And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.

Then came forth unto him Eliakim, Hilkiab's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.

And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? I say, sayest thou (but they are but vain words), I have counsel and strength for war. Now on whom dost thou trust, that thou rebellest against me? Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it. So is Pharaoh king of Egypt to all that trust in him. But if thou say to me, We trust in the LORD our God: is it not he, whose high places and whose altars Hezekiah hath

taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar? Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? And am I now come up without the LORD against this land to destroy it? The LORD said unto me, Go up against this land, and destroy it.

Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jews' language, in the ears of the people that are on the wall.

But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? Hath he not sent me to the men that sit upon the wall, that they may eat their own dung with you? Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria. Thus saith the king, Let not Hezekiah deceive you; for he shall not be able to deliver you. Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us; this city shall not be delivered into the hand of the king of Assyria. Harken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me; and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern, until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. Beware lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of

the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arphad? Where are the gods of Sepharvaim? And have they delivered Samaria out of my hand? Who are they among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

But they held their peace, and answered him not a word; for the king's commandment was, saying, Answer him not.

Then came Eliakim, the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD. And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet, the son of Amoz. And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy; for the children are come to the birth, and there is not strength to bring forth. It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard; wherefore lift up thy prayer for the remnant that is left.

So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will send

a blast upon him, and he shall hear a rumor, and return to his own land; and I will cause him to fall by the sword in his own land.

So Rabshakeh returned, and found the king of Assyria warring against Libnah; for he had heard that he was departed from Lachish. And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard it, he sent messengers to Hezekiah, saying, Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar? Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up unto the house of the LORD, and spread it before the LORD. And Hezekiah prayed unto the LORD, saying, O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see; and hear all the words of Sennacherib, which hath sent to reproach the living God. Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries, and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now there-

fore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou art the LORD, even thou only.

Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria, This is the word which the LORD hath spoken concerning him: The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? Even against the Holy One of Israel. By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof; and I will enter into the height of his border, and the forest of his Carmel. I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places. Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it? Now have I brought it to pass, that thou shouldest be to lay waste defended cities into ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up. But I know thy abode, and thy going out, and thy coming in, and thy rage against me. Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. And this shall be a sign unto thee, Ye shall

eat this year such as groweth of itself; and the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion; the zeal of the LORD of hosts shall do this.

Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD. For I will defend this city to save it for mine own sake, and for my servant David's sake.

Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses.

So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshiping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia. And Esar-haddon his son reigned in his stead.

HEZEKIAH'S SICKNESS

(Isaiah XXXVIII)

IN those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and

said unto him, Thus saith the LORD, Set thine house in order, for thou shalt die, and not live.

Then Hezekiah turned his face toward the wall, and prayed unto the LORD, and said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

Then came the word of the LORD to Isaiah, saying, Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold, I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city. And this shall be a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken: Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness: I said in the cutting off of my days, I shall go to the gates of the grave; I am deprived of the residue of my years. I said, I shall not see the LORD, even the LORD, in the land of the living; I shall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me as a shepherd's tent; I have cut off like a weaver my life; he will cut me off with pining sickness; from day even to night wilt thou make an end of me. I reckoned till morning, that, as a lion, so will he break all my bones; from day even to night wilt thou make an end of me. Like a crane or a swallow, so did I chatter; I did mourn as a dove; mine eyes fail with looking upward. O LORD, I am oppressed; undertake

for me. What shall I say? he hath both spoken unto me, and himself hath done it. I shall go softly all my years in the bitterness of my soul. O LORD, by these things men live, and in all these things is the life of my spirit; so wilt thou recover me, and make me to live. Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back. For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day; the father to the children shall make known thy truth. The LORD was ready to save me; therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

For Isaiah had said, Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover.

Hezekiah also had said, What is the sign that I shall go up to the house of the LORD?

A VISIT FROM BABYLON

(*Isaiah XXXIX*)

AT that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah; for he had heard that he had been sick, and was recovered. And Hezekiah was glad of them, and showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, and all that was found in his

treasures; there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.

Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men, and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon.

Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen; there is nothing among my treasures that I have not showed them.

Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts: Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon; nothing shall be left, saith the LORD. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

Then said Hezekiah to Isaiah, Good is the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

MICAH

Micah was a prophet in the southern kingdom of Judah, and a contemporary of Isaiah who, when Micah appeared, had reached about the middle of his career. While Isaiah's activities centered about the metropolis of Jerusalem, Micah lived in the country, in a rich agricultural district bordering the Philistian plain. Accordingly the message of Micah is concerned chiefly with individual and social problems of morality, as contrasted with the extended public ministry of the statesman, prophet, and royal counselor with whose name his own is always intimately associated.

The Book of Micah is a very direct and unsparing attack upon the evils of social injustice, of the cruel oppression of the poor by the rich and selfish landowners of Judah. In phrases which reveal the moral power of a great indignation the prophet calls God to witness the indifference and spiritual depravity of these wealthy persons who, in spite of their almost savage inhumanity, still profess allegiance to Him. The whole content of the book is summed up in our first selection (VI. 6-8), which has come to be regarded as the finest practical definition of religion in the prophetic literature of the Old Testament.

The book is composed of two distinct parts: the first (Chapters I-V) is oratorical, and reflects the optimism and vigor of the spirit of the prophet's great contemporary, Isaiah; the second (Chapters VI-VII) is an elegy, highly figurative, and suggestive of the temper and time of the later prophet Jeremiah.

WHAT DOTTH THE LORD REQUIRE OF THEE?

(*Micah* VI.6-8)

WHEREWITH shall I come before the LORD, and bow myself before the high God? Shall I come before him

with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

A PRAYER TO THE GOOD SHEPHERD

(*Micah* VII.14-20)

FEED thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel; let them feed in Bashan and Gilead, as in the days of old. According to the days of thy coming out of the land of Egypt will I show unto him marvelous things. The nations shall see and be confounded at all their might; they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they shall be afraid of the LORD our God, and shall fear because of thee.

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

ZEPHANIAH, NAHUM, HABAKKUK, AND OBADIAH

This group of prophets marks a new and later period in the literature of the Old Testament. Between Micah and Zephaniah intervene more than 75 years, which represent an era of anti-prophetic agitation, for the most part under the leadership of Manasseh (698-643), king of the surviving kingdom of Judah. With the accession of Josiah, however, the prophetic party came into power, and Zephaniah was among the first of those whose voice was heard during the closing and critical years of Israel's national history.

Zephaniah was of royal lineage, a descendant of king Hezekiah remembered for his close association with the prophet Isaiah. The occasion of his prophetic activity was, in all probability, the migratory approach of Scythian tribes which came southwestward from the region of the Caspian and threatened the invasion of Palestine. Looking upon this impending disaster as the "Day of Jehovah," as a time of the visitation of divine judgment, he called his people to repentance, with the assurance that, after the purpose of God in purging Judah from its sins had been accomplished, a "remnant of Israel" would be preserved and become a people of honor among the nations of the earth. The date for Zephaniah is about 626 B.C.

The Book of Nahum is a prophecy of exultation over the impending fall of the Assyrian empire. Like other nations Assyria, through her bloodthirst and greed, was bringing upon herself her own destruction. Weakened by wars through the loss of her man-power, hated by all surrounding nations, and ruled at last, after the days of Assurbanipal (668-626), by a succession of weak kings, the nation was now, before the eyes of the whole world, hastening to its deserved doom. The book of Nahum is a poem. In the opinion of Professor Driver this book, among all the prophetic writings, approaches, in its dignity and power, most nearly that of Isaiah. Its picture of the siege

and fall of the capital city of Nineveh is dramatic and strikingly vivid. Though not upon the high spiritual level of Isaiah, Hosea, and Micah, "it forcibly brings before us God's moral government of the world, and the duty of trust in Him as the avenger of wrongdoers, the sole source of security and peace to those who love Him" (Farrar). The date of the book is somewhere between 626 and 606 B.C.

The prophet Habakkuk followed shortly after Nahum. What Nahum had described actually had taken place in 606; the results, however, had disappointed the thoughtful people of Judah. Assyria's fall had effected and assured the supremacy of the new Babylonian empire, which, following a successful battle with Egypt in 605, now ruled the entire Semitic world. After all, then, Judah was no nearer her desired freedom; she had only experienced a change of masters. In addition, the kings of Judah since Josiah's death in 609 were weak men; her lot was therefore worse, and her outlook darker than ever. Was God Himself defeated in His purpose for Israel? Or had He forgotten His people? God Himself answers the waiting prophet in these words: "The soul of the Chaldæan is lifted up with pride, but the righteous shall live by his faith." The book closes with a beautiful hymn of trust, which, for its lyric quality and poetic diction, is worthy of a place among the best of Hebrew poetry.

The Book of Obadiah belongs to the time soon after the fall of Jerusalem in 586 B.C. It is filled with a bitter sorrow for the disaster which has overtaken the sacred city, and contains a message of threatening exultation over the impending destruction of Edom.

THE GREAT DAY OF THE LORD

(*Zephaniah* I. 14-18)

THE great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of

wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land.

THE BURDEN OF NINEVEH

(*Nahum* I-II)

THE burden of Nineveh. The book of the vision of Nahum the Elkoshite.

God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies. The LORD is slow to anger, and great in power, and will not at all acquit the wicked; the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers; Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him.

The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies. What do ye imagine against the LORD? He will make an utter end; affliction shall not rise up the second time. For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry. There is one come out of thee, that imagineth evil against the LORD, a wicked counselor.

Thus saith the LORD: Though they be quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more. For now will I break his yoke from off thee, and will burst thy bonds in sunder. And the LORD hath given a commandment concerning thee, that no more of thy name be sown; out of the house of thy gods will I cut off the graven image and the molten image; I will make thy grave; for thou art vile. Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily. For the LORD hath turned away the excellency of Jacob, as the excellency of Israel; for the emptiers have emptied them out, and marred their vine branches. The shield of his mighty men is made red, the valiant men are in scarlet; the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall

run like the lightnings. He shall recount his worthies; they shall stumble in their walk; they shall make haste to the wall thereof, and the defense shall be prepared. The gates of the rivers shall be opened, and the palace shall be dissolved. And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead her as with the voice of doves, tabering upon their breasts.

But Nineveh is of old like a pool of water; yet they shall flee away. Stand, stand, shall they cry; but none shall look back. Take ye the spoil of silver, take the spoil of gold; for there is none end of the store and glory out of all the pleasant furniture. She is empty, and void, and waste; and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness.

Where is the dwelling of the lions, and the feeding-place of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid? The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with raven. Behold, I am against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions; and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

HABAKKUK'S COMPLAINT

(*Habakkuk* I-II.4)

THE burden which Habakkuk the prophet did see. O LORD, how long shall I cry, and thou wilt not hear! even

cry out unto thee of violence, and thou wilt not save! Why dost thou show me iniquity, and cause me to behold grievance? for spoiling and violence are before me; and there are that raise up strife and contention. Therefore the law is slacked, and judgment doth never go forth; for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.

Behold ye among the heathen, and regard, and wonder marvelously; for I will work a work in your days, which ye will not believe, though it be told you. For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not theirs. They are terrible and dreadful: their judgment and their dignity shall proceed of themselves. Their horses also are swifter than the leopards, and are more fierce than the evening wolves; and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat. They shall come all for violence; their faces shall sup up as the east wind, and they shall gather the captivity as the sand. And they shall scoff at the kings, and the princes shall be a scorn unto them; they shall deride every strong hold; for they shall heap dust, and take it.

Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god.

Art thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction. Thou art of purer eyes than to behold evil, and canst not look on iniquity. Wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he? And makest

men as the fishes of the sea, as the creeping things, that have no ruler over them? They take up all of them with the angle, they catch them in their net, and gather them in their drag; therefore they rejoice and are glad; therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous. Shall they therefore empty their net, and not spare continually to slay the nations?

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprovèd.

And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith.

CONFIDENCE IN GOD

(*Habakkuk* III.17-19)

ALTHOUGH the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the LORD, I will joy in the God of my salvation. The LORD God is my strength, and he will make my feet like hind's feet, and he will make me to walk upon mine high places.

OBADIAH'S VISION CONCERNING EDM

(Obadiah 1-4; 17-18)

THE vision of Obadiah. Thus saith the LORD God concerning Edom: We have heard a rumor from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle. Behold, I have made thee small among the heathen: thou art greatly despised.

The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

* * *

But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the LORD hath spoken it.

JEREMIAH

Jeremiah was the greatest of a small group of prophets who lived during the last tragic years of Judah's national history. Like Isaiah, he was of aristocratic birth, and was destined to be deeply involved in the political fortunes of his country. His long public ministry of forty years extended from 626 B.C. in the thirteenth year of the reign of Josiah to the final siege and destruction of Jerusalem by the Babylonian army in 586 B.C. The early years of the prophet were spent as a participant in the great religious reformation of Josiah, following the discovery of the Deuteronomic book of the law. The four years which represent the turning point in his career came with the death of Josiah in 609, and culminated in the victory of Nebuchadnezzar over Egypt in 605. His experiences during these few years led him to the conclusion that Judah's only safety and hope lay in a willing and loyal dependence upon the new Babylonian empire which for the present ruled the Semitic world. When he felt himself compelled to confront the nation's rulers with this view, he was misunderstood by his own people, accused of treason, and at last thrown into a dungeon to be allowed to perish. He was rescued, however, through the kindly intercession of an Ethiopian in the king's court and, after the capture of Jerusalem, was given his freedom by the conquering Babylonians.

Jeremiah is outstanding as the first noted prophet of individual and spiritual religion. Assured of the approaching end of Judah's national life, he sought to prepare his people for the time when there would be neither the sacred city nor temple in which to worship God. When that time came the prophet proclaimed his message of the "New Covenant," of a religion whose temple would be the individual human heart and whose law would be written in the conscience of man.

The prophecies of Jeremiah were committed to writing by the prophet himself with the help of Baruch, his scribe or

secretary. Chapter XXXVI (quoted below) gives an interesting account of the transition from oral to written prophecy which characterizes the later exilic and post-exilic periods, and which prepared the way for their great literary activity. The Book contains prophetic messages alternating with narrative and purely lyrical interpolations, and fitly represents the life and ministry of the man who is the most tragic figure in Old Testament prophecy. Every chapter is biographical and self-revealing; its deep emotional quality, its utter artlessness and spontaneity of style, the profound insight into individual and national problems which it reveals, and the moral courage and spiritual elevation of its great author mark it as unique in the literature of the Old Testament.

THE CONSECRATION OF JEREMIAH

(*Jeremiah* I.1-10)

THE words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin, to whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

Then the word of the LORD came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

Then said I, Ah, LORD God! behold, I cannot speak; for I am a child.

But the LORD said unto me, Say not, I am a child; for

thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces; for I am with thee to deliver thee, saith the LORD.

Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

ISRAEL'S DISLOYALTY TO GOD

(*Jeremiah* II.1-13)

MOREOVER the word of the LORD came to me, saying, Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness unto the LORD, and the firstfruits of his increase; all that devour him shall offend; evil shall come upon them, saith the LORD. Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel. Thus said the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? Neither said they, Where is the LORD that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land that no man passed through, and where no man dwelt? And I brought you into a plentiful country, to

eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination. The priests said not, Where is the LORD? And they that handle the law knew me not; the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit.

Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead. For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing. Hath a nation changed their gods, which are yet no gods? But my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

THE TRUE GLORY

(*Jeremiah IX.23-24*)

THUS saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches. But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the LORD.

JEREMIAH'S GIRDLE

(Jeremiah XIII.1-24)

THUS saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water. So I got a girdle according to the word of the LORD, and put it on my loins.

And the word of the LORD came unto me the second time, saying, Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock. So I went and hid it by Euphrates, as the LORD commanded me.

And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there. Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it; and, behold, the girdle was marred, it was profitable for nothing. Then the word of the LORD came unto me, saying, Thus saith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem. This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing. For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear. Therefore thou shalt speak unto them this word: Thus saith the LORD God of Israel, Every bottle shall be filled with wine; and they

shall say unto thee, Do we not certainly know that every bottle shall be filled with wine? Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness. And I will dash them one against another, even the fathers and the sons together, saith the LORD. I will not pity, nor spare, nor have mercy, but destroy them.

Hear ye, and give ear; be not proud; for the LORD hath spoken. Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness. But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eyes shall weep sore, and run down with tears, because the LORD's flock is carried away captive. Say unto the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, even the crown of your glory. The cities of the south shall be shut up, and none shall open them. Judah shall be carried away captive all of it, it shall be wholly carried away captive. Lift up your eyes, and behold them that come from the north. Where is the flock that was given thee, thy beautiful flock? What wilt thou say when he shall punish thee? For thou hast taught them to be captains, and as chief over thee. Shall not sorrows take thee, as a woman in travail?

And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare. Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil. Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.

A BLESSING AND A CURSE

(Jeremiah XVII.5-11)

THUS saith the LORD: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

The heart is deceitful above all things, and desperately wicked: who can know it? I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

THE PARABLE OF THE POTTER

(Jeremiah XVIII.1-10)

THE word which came to Jeremiah from the LORD, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words.

Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that

he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it. Then the word of the LORD came to me, saying, O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

JEREMIAH IN THE STOCKS

(*Jeremiah* XX.1-6)

Now Pashur the son of Immer the priest, who was also chief governor in the house of the LORD, heard that Jeremiah prophesied these things. Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the LORD. And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but Magor-missabib. For thus saith the LORD, Behold I will make thee a terror to thyself, and to all thy friends; and they shall fall by the sword of their enemies, and thine eyes shall behold it; and I will give all Judah into the hand of the king of Babylon,

and he shall carry them captive into Babylon, and shall slay them with the sword. Moreover I will deliver all the strength of this city, and all the labors thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon. And thou, Pashur, and all that dwell in thine house shall go into captivity; and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.

NEBUCHADNEZZAR LAYS SIEGE TO JERUSALEM

(*Jeremiah* XXI.1-10)

THE word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying, Enquire, I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

Then said Jeremiah unto them, Thus shall ye say to Zedekiah: Thus saith the LORD God of Israel: Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city. And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath. And I will smite the inhabitants of

this city, both man and beast: they shall die of a great pestilence. And afterward, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life. And he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.

And unto this people thou shalt say, Thus saith the LORD; Behold, I set before you the way of life, and the way of death. He that abideth in this city shall die by the sword, and by the famine, and by the pestilence; but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey. For I have set my face against this city for evil, and not for good, saith the LORD; it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

THE PARABLE OF THE FIGS

(Jeremiah XXIV)

THE LORD showed me and, behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon. One basket had very good figs, even like the figs that are first ripe; and the other basket had very naughty figs,

which could not be eaten, they were so bad. Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

Again the word of the LORD came unto me, saying, Thus saith the LORD, the God of Israel: Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good. For I will set mine eyes upon them for good, and I will bring them again to this land; and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them a heart to know me, that I am the LORD; and they shall be my people, and I will be their God; for they shall return unto me with their whole heart.

And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt. And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence among them, till they be consumed from off the land that I gave unto them and to their fathers.

JEREMIAH'S LETTER TO THE EXILES

(*Jeremiah* XXIX.1-7)

Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the

elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon (after that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem), by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon), saying, Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon: Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it; for in the peace thereof shall ye have peace.

THE NEW COVENANT

(*Jeremiah XXXI.31-34*)

BEHOLD, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah—not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the LORD—but this shall be the covenant that

I will make with the house of Israel: After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD. For they shall all know me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and I will remember their sin no more.

THE RECHABITES

(*Jeremiah XXXV*)

THE word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying, Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink. Then I took Jaazaniah the son of Jeremiah, the son of Habaziah, and his brethren, and all his sons, and the whole house of the Rechabites, and I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door. And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

But they said, We will drink no wine; for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever. Neither shall ye build house, nor sow seed, nor plant

vineyard, nor have any; but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers. Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; nor to build houses for us to dwell in; neither have we vineyard, nor field, nor seed; but we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. But it came to pass, when Nebuchadnezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians. So we dwell at Jerusalem.

Then came the word of the LORD unto Jeremiah, saying, Thus saith the LORD of hosts, the God of Israel: Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD. The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment. Notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers; but ye have not inclined your ear, nor hearkened unto me. Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me; therefore thus saith the LORD God of hosts, the God of Israel:

Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them; because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel: Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you; therefore thus saith the LORD of hosts, the God of Israel: Jonadab the son of Rechab shall not want a man to stand before me for ever.

BARUCH THE SCRIBE

(*Jeremiah* XXXVI.1-8)

AND it came to pass in the fourth year of Jekoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the LORD, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.

Then Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book. And Jeremiah commanded Baruch, saying, I

am shut up; I cannot go into the house of the LORD. Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon the fasting day; and also thou shalt read them in the ears of all Judah that come out of their cities. It may be they will present their supplication before the LORD, and will return every one from his evil way: for great is the anger and the fury that the LORD hath pronounced against this people.

And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.

JEREMIAH IN PRISON

(*Jeremiah XXXVIII*)

THEN Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying, Thus saith the LORD, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence; but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live. Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

Therefore the princes said unto the king, We beseech thee, let this man be put to death; for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them; for this man seeketh not the welfare of this

people, but the hurt. Then Zedekiah the king said, Behold, he is in your hand; for the king is not he that can do anything against you. Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison; and they let down Jeremiah with cords. And in the dungeon there was no water, but mire; so Jeremiah sunk in the mire.

Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon, the king then sitting in the gate of Benjamin, Ebed-melech went forth out of the king's house, and spake to the king, saying, My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is. For there is no more bread in the city.

Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die. So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so. So they drew up Jeremiah with cords, and took him up out of the dungeon; and Jeremiah remained in the court of the prison.

Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that is in the house of the LORD; and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me. Then Jeremiah

said unto Zedekiah, If I declare it unto thee, wilt thou not surely put me to death? And if I give thee counsel, wilt thou not hearken unto me? So Zedekiah the king sware secretly unto Jeremiah, saying, As the LORD liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life. Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel: If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house. But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me. But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of the LORD, which I speak unto thee; so it shall be well unto thee, and thy soul shall live. But if thou refuse to go forth, this is the word that the LORD hath showed me. And, behold, all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes, and those women shall say, Thy friends have set thee on, and have prevailed against thee; thy feet are sunk in the mire, and they are turned away back. So they shall bring out all thy wives and thy children to the Chaldeans; and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon; and thou shalt cause this city to be burned with fire.

Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die. But if the princes

hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee; then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.

Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived. So Jeremiah abode in the court of the prison until the day that Jerusalem was taken; and he was there when Jerusalem was taken.

THE CAPTIVITY OF JUDAH

(*Jeremiah* LII.12-27)

Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, captain of the guard, which served the king of Babylon, into Jerusalem, and burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire. And all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about. Then Nebuzar-adan the captain of the guard carried away captive certain of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude. But Nebuzar-adan the captain

of the guard left certain of the poor of the land for vinedressers and for husbandmen.

Also the pillars of brass that were in the house of the LORD, and the bases, and the brazen sea that was in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon. The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away. And the basins, and the firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away. The two pillars, one sea, and twelve brazen bulls that were under the bases, which king Solomon had made in the house of the LORD: the brass of all these vessels was without weight. And concerning the pillars, the height of one pillar was eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers; it was hollow. And a chapter of brass was upon it; and the height of one chapter was five cubits, with network and pomegranates upon the chapters round about, all of brass. The second pillar also and the pomegranates were like unto these. And there were ninety and six pomegranates on a side; and all the pomegranates upon the network were a hundred round about.

And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door. He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in

the midst of the city. So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah. And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

EZEKIEL

The ministry of Ezekiel belongs to the period of the Jewish exile. It began in the fifth year following his deportation to Babylon at the time of the first captivity in 597 B.C., and continued uninterrupted for almost thirty years. Ezekiel was a prophetic disciple of Jeremiah, whose religious teachings he applied in a manner suited to his own temper and to the peculiar conditions of a captive and exiled people. Sharing the conviction of Jeremiah that the city of Jerusalem would be destroyed, he set himself the task of keeping alive the national consciousness and of stemming the tide of spiritual degeneration which was sure to follow the experience of defeat. Accordingly his ministry was that of a pastor or priest as well as a prophet or teacher. He interested himself in the social life of the community, he organized and superintended its public worship, he wrote and delivered carefully prepared sermons, he sent pastoral letters to his communicants, and nourished in them the hope of the reestablishment of the nation.

Jeremiah had individualized religion by his emphasis upon spiritual personality; Ezekiel, accepting this new interpretation, proceeded beyond his teacher in the establishment of an individual religious community. Thus the foundation was laid for the development of Ezekiel's view of a separated or holy people as the goal of Israel's history.

The Book of Ezekiel is a literary unit. It shows evidence of a strong creative imagination, inclined to elaborate description. Its style is characterized above all by its symbolism, of which the parable and the allegory are the most important types. Unlike most prophetic books, which display spontaneity, it gives evidence of the reflective and studious mind of the later didactic or wisdom literature. Nevertheless the Book is admirably suited to the time and religious purpose of the author, and takes its place in the list of the valued literary productions of the Old Testament.

THE WATCHMAN

(*Ezekiel XXXIII.1-19*)

AGAIN the word of the LORD came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman; if when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. Therefore, O thou son of man, speak unto the house of Israel: Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine

away in them, how should we then live? Say unto them, As I live, saith the LORD God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression; as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right; he shall surely live.

Yet the children of thy people say, The way of the Lord is not equal; but as for them, their way is not equal. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

THE SHEPHERDS OF ISRAEL

(Ezekiel XXXIV)

AND the word of the LORD came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the LORD God unto the shepherds: Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd; and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill. Yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

Therefore, ye shepherds, hear the word of the LORD: As I live, saith the LORD God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves and fed not my flock; therefore, O ye shepherds, hear the word of the LORD: Thus saith the LORD God: Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock

from their mouth, that they may not be meat for them. For thus saith the LORD God: Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the river, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be; there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the LORD God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

And as for you, O my flock, thus saith the LORD God: Behold, I judge between cattle and cattle, between the rams and the he-goats. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

Therefore thus saith the LORD God unto them: Behold, I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your

horns, till ye have scattered them abroad; therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the LORD God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the LORD God.

THE VALLEY OF DRY BONES

(Ezekiel XXXVII.1-14)

THE hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about; and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O LORD God, thou knowest.

Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. Thus saith the LORD God unto these bones: Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.

So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the LORD God: Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, Son of man, these bones are the whole house of Israel. Behold, they say, Our bones

are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the LORD God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land. Then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.

SECOND ISAIAH

Chapters XL-LXII of the Book of Isaiah differ from the first thirty-nine chapters in their historical background, their literary style, and the distinctly individual nature of their religious ideas. This later section here discussed does not predict the exile, but presupposes it; its phraseology, its symbolism and general literary structure have almost nothing in common with First Isaiah, not even with those portions written late in the public career of the prophet. It introduces the reader to a completely new and different realm of religious thought. First Isaiah is the oratory of an active and energetic religious statesman; Second Isaiah is the poetry of a contemplative spiritual mystic. Wood and Grant say in "The Bible as Literature": "First Isaiah is incisive, compact, forceful; Second Isaiah is fuller in statement, more argumentative, more deliberate. The first uses imagery largely drawn from nature; the second, largely drawn from human emotions."

The most appropriate date for these chapters is near the close of the period of the exile, perhaps about 550 B.C. They begin with a "trumpet call to faith" announcing Israel's release from the captivity and proclaiming in language of incomparable beauty the greatness and power of God. The prophet then introduces the ideal figure of the Servant of Jehovah, through whose sorrows, sufferings and death the message of universal redemption shall be brought to the nations of the earth, and Israel itself shall thereby be redeemed. The closing chapters present a picture of a restored nation and an ideal and new Jerusalem to which all the people of the world shall look for the coming of the new Messianic era of universal peace, brotherhood and faith in God.

Second Isaiah is the culmination and synthesis of all that is noblest in Jewish religion. Its refined ethical monotheism and the deeply self-sacrificial element in its missionary spirit are beyond praise.

“COMFORT YE MY PEOPLE”

(*Isaiah XL*)

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins.

The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the LORD shall be revealed, and all flesh shall see it together; for the mouth of the LORD hath spoken it.

The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the spirit of the LORD bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever.

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the LORD God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the LORD, or being his counselor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity.

To whom then will ye liken God? Or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved.

Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth; and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God? Hast thou not known? Hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

A NEW SONG

(*Isaiah XLII.1-16*)

BEHOLD my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench. He shall bring forth judgment unto truth; he shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law.

Thus saith God the LORD, he that created the heavens,

and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the LORD; that is my name; and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them.

Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit; let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the LORD, and declare his praise in the islands. The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war; he shall cry, yea, roar; he shall prevail against his enemies.

I have long time holden my peace; I have been still, and refrained myself. Now will I cry like a travailing woman; I will destroy and devour at once. I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools. And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

A LIGHT TO THE GENTILES

(Isaiah XLIX.1-15)

LISTEN, O isles, unto me; and hearken, ye people, from far. The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name; and he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me, and said unto me, Thou art my servant, O Israel, in whom I will be glorified.

Then I said, I have labored in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God. And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.

Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of

the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim.

Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the LORD hath comforted his people, and will have mercy upon his afflicted.

But Zion said, The LORD hath forsaken me, and my LORD hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee.

A SONG OF GOOD TIDINGS

(*Isaiah* LII.1-10)

AWAKE, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem. Loose thyself

from the bands of thy neck, O captive daughter of Zion. For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money. For thus saith the LORD God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. Now therefore, what have I here, saith the LORD, that my people is taken away for nought? They that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed. Therefore my people shall know my name; therefore they shall know in that day that I am he that doth speak: behold, it is I.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the LORD shall bring again Zion.

Break forth into joy, sing together, ye waste places of Jerusalem; for the LORD hath comforted his people, he hath redeemed Jerusalem. The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

“WHO HATH BELIEVED OUR REPORT?”

(*Isaiah* LIII)

WHO hath believed our report and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground;

he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Yet it pleased the LORD to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

“HO, EVERY ONE THAT THIRSTETH”

(*Isaiah LV*)

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

Seek ye the LORD while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me

void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.

A SONG OF LIBERTY

(*Isaiah* LXI.1-3)

THE Spirit of the LORD God is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

HAGGAI AND ZECHARIAH

In 538 B.C., after forty-eight years of continuous captivity, the period of the Jewish exile had come to a close with the Persian conquest of the empire of Babylonia. In consequence of a generous edict of Cyrus, a company of about forty thousand patriotic Jews had returned to Palestine and settled in the vicinity of Jerusalem, which was then without protection against foreign invasion and without a temple of worship. Eighteen years had passed since the establishment of the colony constituting the faithful remnant, whose return, according to the great prophets of the past, was to usher in the new era of peace and prosperity. The promised blessings, however, had thus far failed of realization. Two prophets arose who offered an explanation for this delay: Haggai, a layman and native of Palestine; Zechariah, a descendant from a family of priests and a member of the newly settled pilgrim colony from Babylon.

These two prophets were contemporaries, with essentially one and the same message, which may be summed up in a very few words: The restored community had failed in its fulfilment of the expectations of Israel's great prophets because it had in reality forgotten God. Convincing proof of this fact was that no successful attempt had been made to build the Temple. Let the new temple be built and it would become at once the symbol of the return of God's favor, and the center of the new and anticipated Messianic era.

The style and structure of the books of Haggai and Zechariah are in marked contrast. The former is a simple, straightforward, unadorned and practical appeal to the religious sense of the people; the latter is colorful, symbolical, and poetic, and abounds in visions, threatenings, and in promises and pictures of a bright and happy future. The book of Zechariah is composed of two distinct parts, of which Chapters IX-XIV may be the work of another author.

THE BUILDING OF THE TEMPLE

(Haggai I)

IN the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built. Then came the word of the LORD by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore thus saith the LORD of hosts: Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.

Thus saith the LORD of hosts: Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands.

Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD. Then spake Haggai the LORD's messenger in the LORD's message unto the people, saying, I am with you, saith the LORD. And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God, in the four and twentieth day of the sixth month, in the second year of Darius the king.

THE RESTORATION OF JERUSALEM

(*Zechariah* VII.8-VIII.8)

AND the word of the LORD came unto Zechariah, saying, Thus speaketh the LORD of hosts, saying, Execute true judgment, and show mercy and compassions every man to his brother; and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets; therefore came a great wrath from the LORD of hosts. Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD

of hosts. But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

Again the word of the LORD of hosts came to me, saying, Thus saith the LORD of hosts: I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

Thus saith the LORD: I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.

Thus saith the LORD of hosts: There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof.

Thus saith the LORD of hosts: If it be marvelous in the eyes of the remnant of this people in these days, should it also be marvelous in mine eyes? saith the LORD of hosts.

Thus saith the LORD of hosts: Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

“REJOICE, O DAUGHTER OF ZION”

(*Zechariah* IX.9-17)

REJOICE greatly, O daughter of Zion; shout, O daughter of Jerusalem. Behold, thy King cometh unto thee: he

is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off; and he shall speak peace unto the heathen; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.

Turn you to the strong hold, ye prisoners of hope; even today do I declare that I will render double unto thee, when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the LORD shall be seen over them, and his arrow shall go forth as the lightning; and the LORD God shall blow the trumpet, and shall go with whirlwinds of the south. The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. And the LORD their God shall save them in that day as the flock of his people; for they shall be as the stones of a crown, lifted up as an ensign upon his land. For how great is his goodness, and how great is his beauty! Corn shall make the young men cheerful, and new wine the maids.

JONAH

Jonah the prophet is mentioned in II Kings XIV. 25, where his religious ministry is referred to the period of Jeroboam II. He was in all probability a contemporary of Amos. Nothing of the content of Jonah's preaching has been preserved in the Bible except the single prophetic message: "Yet forty days, and Nineveh shall be destroyed." The remainder of the book of Jonah is of the narrative type, and belongs in a class with the stories gathered about the prophets Elijah and Elisha. It is without a doubt based upon a historical incident in the life of the prophet, but this incident received at the hand of a late writer the romantic elaboration and literary embellishment which were considered essential to the moral and religious aim of the book. It is therefore no more necessary to be taken literally than the story of Eden or the symbolism of Ezekiel. Every item of internal evidence for the date of the book points to a comparatively late period, probably about 450 B.C.

The religious teaching of the Book of Jonah is the noblest found in the literature of the Old Testament, and is duplicated elsewhere only in Jeremiah and the Second Isaiah. It is, in fact, a synthesis of the high spiritual individualism of Jeremiah and the renowned universalism of Second Isaiah, a concrete and masterful representation of the never-failing love of God for all of mankind.

JONAH SENT TO NINEVEH

(*Jonah* I-IV)

Now the word of the LORD came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city,

and cry against it; for their wickedness is come up before me.

But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish. So he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

And they said everyone to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah. Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us. What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?

And he said unto them, I am a Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land. Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? For the sea wrought, and was tempestuous. And he said unto them, Take me up, and cast me forth into the sea; so shall the sea

be calm unto you; for I know that for my sake this great tempest is upon you. Nevertheless the men rowed hard to bring it to the land; but they could not; for the sea wrought, and was tempestuous against them. Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood; for thou, O LORD, has done as it pleased thee.

So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.

Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. Then Jonah prayed unto the LORD his God out of the fish's belly, and said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about; all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. The waters compassed me about, even to the soul; the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me for ever; yet hast thou brought up my life from corruption, O LORD my God. When my soul fainted within me I remembered the LORD; and my prayer came in unto thee, into thine holy temple. They that observe lying vanities forsake their own mercy. But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD. And the LORD spake unto the fish, and it vomited out Jonah upon the dry land.

And the word of the LORD came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey.

And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water; but let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the LORD, and said, I pray, thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish; for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O LORD, take, I beseech thee, my life from me; for it is better for me to die than to live.

Then said the LORD, Doest thou well to be angry?

So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the LORD God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.

And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

MALACHI AND JOEL

The earnest plea of Haggai and Zechariah for the building of the temple had met with a ready response. But the religious enthusiasm of the restored Jewish community rapidly subsided, and later turned to open discouragement and doubt as to God's interest in them, or His power to help them. Doubt, in turn, led to moral and religious indifference.

Malachi rebuked the priests for the neglect of their temple duties, he reproved the people for their religious doubt and indifference, he discountenanced their foreign intermarriages, and, for the future payment of their tithes, promised upon them and their land a blessing so great "that there shall not be room enough to receive it." The Book of Malachi was originally without a title, the word Malachi meaning simply "My Messenger." Accordingly nothing is definitely known of the author of this book, which belongs in the fifth century B.C., to the period of Ezra and Nehemiah.

The date for the Book of Joel must be determined by internal evidence. It probably belongs to a period somewhat later than that of Ezra and Nehemiah and reflects the religious awakening which followed the message of Malachi. The moral and social reform, however, needed the deepening spiritual influence of a prophet with his message of encouragement and hope. This was the mission of Joel, who, going for much of his inspiration and material back to the golden age of Hebrew prophecy, emphasized, above all else, the outpouring of the Divine Spirit. The literary style of Joel, in contrast to Haggai and Malachi, is poetic, graceful, and spontaneous. Its imagery and symbolism, together with a somewhat racial exclusiveness, and in particular its detailed analysis of a future world crisis, described as the "Day of Jehovah," point toward a transition from the prophetic to the apocalyptic tendency in Hebrew literature.

THE COMING OF THE LORD

(Malachi III-IV.3)

BEHOLD, I will send my messenger, and he shall prepare the way before me; and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the LORD of hosts.

But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts. For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes

into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the LORD of hosts.

Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

Then they that feared the LORD spake often one to another; and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the Sun of

righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.

“I WILL POUR OUT MY SPIRIT”

(*Joel II. 28-32*)

AND it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

DANIEL

The Book of Daniel was very probably written some time between 170 and 165 B.C., immediately prior to the Maccabean uprising against the atrocious persecution of the Jewish community under the direction of Antiochus Epiphanes, king of the Syrian division of the Greek empire which then controlled Judah. It was written as a call to faith and to unfaltering endurance against the attempt of Antiochus to annihilate Judaism as a part of his plan for the spread of Hellenistic culture. The persecution reached its height on the 25th of Kislev (December), 168 B.C., when by order of the king swine's flesh was offered to Zeus upon the sacred altar of the temple in Jerusalem.

The Book of Daniel is an excellent example of a new type of literature which sprang up in the late and trying years of Old Testament history. Growing out of prophecy, with which it had much in common, it became increasingly figurative and symbolical, centered its interests chiefly in the future, became less social and more pessimistic in its attitude toward all forms and institutions of human government, and looked forward to a great cataclysmic event in nature or human history, which would become the supernatural agency for the realization of its Messianic hope. This type of literature, because it aims at an uncovering of the future, is commonly called apocalyptic, the Book of Daniel having its Biblical counterpart in the New Testament Book of the Revelation.

Perhaps influenced to some extent by both Persian and Greek thought, this book, which bears the name of a great character of the period of the exile, represents the latest teaching of the Old Testament in its doctrine of angels as the guardian spirits of men and nations, in its refined Messianic hope as the ultimate triumph of the spiritual kingdom of God, and, more particularly, in its first clear expression of faith in the future life.

DANIEL IN BABYLON

(Daniel I)

IN the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the LORD gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes, children in whom was no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat, and of the wine which he drank, so nourishing them three years, that at the end thereof they might stand before the king. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah, unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favor and tender

love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink; for why should he see your faces worse liking than the children which are of your sort? Then shall ye make me endanger my head to the king. Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat; and as thou seest, deal with thy servants.

So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah. Therefore stood they before the king. And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. And Daniel continued even unto the first year of king Cyrus.

THE THREE HEBREW CHILDREN

(Daniel III)

NEBUCHADNEZZAR the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

Then a herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; and whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshiped the golden image that Nebuchadnezzar the king had set up.

Wherefore at that time certain Chaldeans came near,

and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image. And whoso falleth not down and worshipeth, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up.

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made—well. But if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Then was Nebuchadnezzar full of fury, and the form

of his visage was changed against Shadrach, Meshach, and Abed-nego. Therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego came forth of the midst of the fire. And the princes, governors, and captains, and the king's counselors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his

angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

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BELSHAZZAR'S FEAST

(Daniel V)

BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster

of the wall of the king's palace; and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

Then came in all the king's wise men; but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

Now the queen by reason of the words of the king and his lords came into the banquet house; and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed. There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers, forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will show the interpretation.

Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom

the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof; but they could not show the interpretation of the thing. And I have heard of thee, that thou canst make interpretations, and dissolve doubts; now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor; and for the majesty that he gave him, all people, nations, and languages trembled and feared before him. Whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him; and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses; they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the LORD of

heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Then was the part of the hand sent from him; and this writing was written.

And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians.

Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.

DANIEL IN THE LIONS' DEN

(*Daniel VI*)

It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom, and over these three presidents, of whom Daniel was first, that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and

princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counselors, and the captains have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree.

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree: Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, which is of

the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to deliver him.

Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him; and his sleep went from him.

Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel; and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner

of hurt was found upon him, because he believed in his God. And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

DANIEL'S VISION OF THE FOUR BEASTS (*Daniel VII*)

IN the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed. Then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another.

The first was like a lion, and had eagle's wings; I beheld till the wings thereof were plucked, and it was

lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots, and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool. His throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him. Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. The judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time.

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns

out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart.

THE PSALMS

This book is the most valuable and popular collection of religious poetry in existence. It was the hymnbook of the Jewish community after the building of the second Temple, and belongs for the most part to the exilic and post-exilic periods, although some Psalms may go back as far as the time of David. On this point there has been much discussion, but in this place it is enough to say that no other book of the Old Testament transcends this in the genuineness and universality of its appeal both to the Jewish and to the Christian mind of the present day. As expressions of pure religious devotion, whether as songs of nature, patriotic hymns, tranquil meditations, songs of festive celebration, or common hymns of public worship, these poems of the Bible are unsurpassed.

The Psalter, as it has come down to us, is divided into five sections, each ending in a doxology, and the whole concluding in a doxological Psalm (Psalms XLI, LXXII, LXXXIX, CVI, and CL); this five-fold arrangement was probably made as early as the beginning of the Christian era, to correspond to the five books of the Pentateuch. Another arrangement into three parts has been suggested by Professor Kirkpatrick:—(1) Psalms I-XLI, Personal; (2) Psalms XLII-LXXXIX, National; (3) Psalms XC-CL, Liturgical.

The Psalms, like all Hebrew poetry, are characterized first of all by the distinctly emotional nature of their theme, then by their appropriate use of symbolical and figurative language, and finally by an emphasis upon rhythm, which is best secured through a simple parallelistic arrangement of the two lines of a poetic couplet, in which the second line either repeats, completes, or contrasts with the thought of the first. A good example of antithetic parallelism is the last two lines of the First Psalm which immediately follows.

“BLESSED IS THE MAN”

(*Psalm I*)

BLESSED is the man that walketh not in the counsel of
the ungodly,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.
But his delight is in the law of the LORD;
And in his law doth he meditate day and night.
And he shall be like a tree planted by the rivers of water,
that bringeth forth his fruit in his season;
His leaf also shall not wither;
And whatsoever he doeth shall prosper.
The ungodly are not so;
But are like the chaff which the wind driveth away.
Therefore the ungodly shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
For the LORD knoweth the way of the righteous;
But the way of the ungodly shall perish.

A SONG OF PRAISE

(*Psalm VIII*)

O LORD our LORD, how excellent is thy name in all the
earth!
Who hast set thy glory above the heavens.
Out of the mouth of babes and sucklings hast thou
ordained strength because of thine enemies,
That thou mightest still the enemy and the avenger.
When I consider thy heavens, the work of thy fingers,

The moon and the stars, which thou hast ordained,
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou hast made him a little lower than the angels,
And hast crowned him with glory and honor.
Thou madest him to have dominion over the works of
thy hands;
Thou hast put all things under his feet:
All sheep and oxen,
Yea, and the beasts of the field;
The fowl of the air, and the fish of the sea,
And whatsoever passeth through the paths of the seas.
O LORD our LORD, how excellent is thy name in all the
earth!

“THE HEAVENS DECLARE THE GLORY
OF GOD”

(*Psalms* XIX)

THE heavens declare the glory of God;
And the firmament showeth his handiwork.
Day unto day uttereth speech,
And night unto night showeth knowledge,
There is no speech nor language,
Where their voice is not heard.
Their line is gone out through all the earth,
And their words to the end of the world.
In them hath he set a tabernacle for the sun,
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run a race.
His going forth is from the end of the heaven, and
his circuit unto the ends of it;

And there is nothing hid from the heat thereof.
The law of the LORD is perfect, converting the soul;
The testimony of the LORD is sure, making wise the simple.
The statutes of the LORD are right, rejoicing the heart;
The commandment of the LORD is pure, enlightening the eyes.
The fear of the LORD is clean, enduring for ever;
The judgments of the LORD are true and righteous altogether.
More to be desired are they than gold, yea, than much fine gold;
Sweeter also than honey and the honeycomb.
Moreover by them is thy servant warned;
And in keeping of them there is great reward.
Who can understand his errors? cleanse thou me from secret faults.
Keep back thy servant also from presumptuous sins;
let them not have dominion over me:
Then shall I be upright, and I shall be innocent from the great transgression.
Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

“THE LORD IS MY SHEPHERD”

(*Psalm XXIII*)

THE LORD is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside the still waters.
He restoreth my soul;

He leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil;

For thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies;

Thou anointest my head with oil;

My cup runneth over.

Surely goodness and mercy shall follow me all the days of my life;

And I will dwell in the house of the LORD for ever.

“THE EARTH IS THE LORD’S”

(*Psalm XXIV*)

THE earth is the LORD's, and the fulness thereof;

The world, and they that dwell therein.

For he hath founded it upon the seas,

And established it upon the floods.

Who shall ascend into the hill of the LORD?

Or who shall stand in his holy place?

He that hath clean hands, and a pure heart;

Who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the LORD,

And righteousness from the God of his salvation.

This is the generation of them that seek him,

That seek thy face, O Jacob.

Lift up your heads, O ye gates;

And be ye lift up, ye everlasting doors;
And the King of glory shall come in.
Who is this King of glory?
The LORD strong and mighty, the LORD mighty in battle.
Lift up your heads, O ye gates;
Even lift them up, ye everlasting doors;
And the King of glory shall come in.
Who is this King of glory?
The LORD of hosts, he is the King of glory.

“THE LORD IS MY LIGHT”

(*Psalm XXVII*)

THE LORD is my light and my salvation; whom shall I
fear?
The LORD is the strength of my life; of whom shall I be
afraid?
When the wicked, even mine enemies and my foes, came
upon me to eat up my flesh, they stumbled and fell.
Though an host should encamp against me, my heart shall
not fear;
Though war should rise against me, in this will I be
confident.
One thing have I desired of the LORD, that will I seek
after:
That I may dwell in the house of the LORD all the days
of my life,
To behold the beauty of the LORD,
And to enquire in his temple.
For in the time of trouble he shall hide me in his pavilion;
In the secret of his tabernacle shall he hide me; he shall
set me up upon a rock.

And now shall mine head be lifted up above mine enemies
round about me;
Therefore will I offer in his tabernacle sacrifices of joy;
I will sing, yea, I will sing praises unto the LORD.
Hear, O LORD, when I cry with my voice;
Have mercy also upon me, and answer me.
When thou saidst, Seek ye my face;
My heart said unto thee, Thy face, LORD, will I seek.
Hide not thy face far from me;
Put not thy servant away in anger:
Thou hast been my help; leave me not,
Neither forsake me, O God of my salvation.
When my father and my mother forsake me, then the
LORD will take me up.
Teach me thy way, O LORD, and lead me in a plain path,
because of mine enemies.
Deliver me not over unto the will of mine enemies;
For false witnesses are risen up against me, and such as
breathe out cruelty.
I had fainted, unless I had believed to see the goodness
of the LORD in the land of the living.
Wait on the LORD; be of good courage, and he shall
strengthen thine heart;
Wait, I say, on the LORD.

“BLESS THE LORD AT ALL TIMES”

(*Psalms XXXIV*)

I WILL bless the LORD at all times;
His praise shall continually be in my mouth.
My soul shall make her boast in the LORD;

The humble shall hear thereof, and be glad.
O magnify the LORD with me, and let us exalt his name
together.

I sought the LORD, and he heard me,
And delivered me from all my fears.
They looked unto him, and were lightened;
And their faces were not ashamed.
This poor man cried, and the LORD heard him,
And saved him out of all his troubles.
The angel of the LORD encampeth round about them that
fear him,
And delivereth them.

O taste and see that the LORD is good;
Blessed is the man that trusteth in him.
O fear the LORD, ye his saints:
For there is no want to them that fear him.
The young lions do lack, and suffer hunger;
But they that seek the LORD shall not want any good
thing.

Come, ye children, hearken unto me;
I will teach you the fear of the LORD.
What man is he that desireth life,
And loveth many days, that he may see good?
Keep thy tongue from evil,
And thy lips from speaking guile.
Depart from evil, and do good;
Seek peace, and pursue it.
The eyes of the LORD are upon the righteous,
And his ears are open unto their cry.
The face of the LORD is against them that do evil,
To cut off the remembrance of them from the earth.
The righteous cry and the LORD heareth,
And delivereth them out of all their troubles.
The LORD is nigh unto them that are of a broken heart;

And saveth such as be of a contrite spirit.
 Many are the afflictions of the righteous;
 But the LORD delivereth him out of them all.
 He keepeth all his bones;
 Not one of them is broken.
 Evil shall slay the wicked;
 And they that hate the righteous shall be desolate.
 The LORD redeemeth the soul of his servants;
 And none of them that trust in him shall be desolate.

“FRET NOT THYSELF BECAUSE OF
 EVILDOERS”

(*Psalms* XXXVII)

FRET not thyself because of evildoers,
 Neither be thou envious against the workers of iniquity.
 For they shall soon be cut down like the grass,
 And wither as the green herb.
 Trust in the LORD, and do good;
 So shalt thou dwell in the land, and verily thou shalt be
 fed.
 Delight thyself also in the LORD;
 And he shall give thee the desires of thine heart.
 Commit thy way unto the LORD; trust also in him;
 And he shall bring it to pass.
 And he shall bring forth thy righteousness as the light,
 And thy judgment as the noonday.
 Rest in the LORD, and wait patiently for him;
 Fret not thyself because of him who prospereth in his
 way,
 Because of the man who bringeth wicked devices to pass.

Cease from anger, and forsake wrath;
Fret not thyself in any wise to do evil.
For evildoers shall be cut off;
But those that wait upon the LORD, they shall inherit the earth.

For yet a little while, and the wicked shall not be;
Yea, thou shalt diligently consider his place, and it shall not be.

But the meek shall inherit the earth,
And shall delight themselves in the abundance of peace.
The wicked plotteth against the just,
And gnasheth upon him with his teeth.
The LORD shall laugh at him;
For he seeth that his day is coming.
The wicked have drawn out the sword,
And have bent their bow,
To cast down the poor and needy,
And to slay such as be of upright conversation.
Their sword shall enter into their own heart,
And their bows shall be broken.

A little that a righteous man hath is better than the riches
of many wicked.

For the arms of the wicked shall be broken;
But the LORD upholdeth the righteous.
The LORD knoweth the days of the upright;
And their inheritance shall be for ever.
They shall not be ashamed in the evil time;
And in the days of famine they shall be satisfied.
But the wicked shall perish,
And the enemies of the LORD shall be as the fat of lambs;
They shall consume;
Into smoke shall they consume away.
The wicked borroweth, and payeth not again;
But the righteous showeth mercy, and giveth.

For such as be blessed of him shall inherit the earth;
And they that be cursed of him shall be cut off.
The steps of a good man are ordered by the LORD;
And he delighteth in his way.
Though he fall, he shall not be utterly cast down;
For the LORD upholdeth him with his hand.
I have been young, and now am old;
Yet have I not seen the righteous forsaken,
Nor his seed begging bread.
He is ever merciful, and lendeth;
And his seed is blessed.
Depart from evil, and do good;
And dwell for evermore.
For the LORD loveth judgment, and forsaketh not his
saints;
They are preserved for ever;
But the seed of the wicked shall be cut off.
The righteous shall inherit the land,
And dwell therein for ever.
The mouth of the righteous speaketh wisdom,
And his tongue talketh of judgment.
The law of his God is in his heart;
None of his steps shall slide.
The wicked watcheth the righteous,
And seeketh to slay him.
The LORD will not leave him in his hand,
Nor condemn him when he is judged.
Wait on the LORD, and keep his way, and he shall exalt
thee to inherit the land;
When the wicked are cut off, thou shalt see it.
I have seen the wicked in great power,
And spreading himself like a green bay tree.
Yet he passed away, and, lo, he was not;
Yea, I sought him, but he could not be found.

Mark the perfect man, and behold the upright;
For the end of that man is peace.
But the transgressors shall be destroyed together;
The end of the wicked shall be cut off.
But the salvation of the righteous is of the LORD;
He is their strength in the time of trouble.
And the LORD shall help them, and deliver them.
He shall deliver them from the wicked,
And save them, because they trust in him.

A PLEA FOR MERCY

(*Psalm XXXIX*)

I SAID, I will take heed to my ways,
That I sin not with my tongue;
I will keep my mouth with a bridle, while the wicked is
before me.
I was dumb with silence, I held my peace, even from
good;
And my sorrow was stirred.
My heart was hot within me;
While I was musing the fire burned:
Then spake I with my tongue,
LORD, make me to know mine end, and the measure of
my days, what it is;
That I may know how frail I am.
Behold, thou hast made my days as a handbreadth;
And mine age is as nothing before thee;
Verily every man at his best state is altogether vanity.
Surely every man walketh in a vain show;
Surely they are disquieted in vain;

He heapeth up riches, and knoweth not who shall gather them.

And now, LORD, what wait I for?

My hope is in thee.

Deliver me from all my transgressions;

Make me not the reproach of the foolish.

I was dumb, I opened not my mouth;

Because thou didst it.

Remove thy stroke away from me;

I am consumed by the blow of thine hand.

When thou with rebukes dost correct man for iniquity,
thou makest his beauty to consume away like a moth;

Surely every man is vanity.

Hear my prayer, O LORD, and give ear unto my cry;

Hold not thy peace at my tears;

For I am a stranger with thee, and a sojourner, as all my fathers were.

O spare me, that I may recover strength, before I go hence, and be no more.

“AS THE HART PANTETH”

(*Psalm XLII*)

As the hart panteth after the water brooks,

So panteth my soul after thee, O God.

My soul thirsteth for God, for the living God;

When shall I come and appear before God?

My tears have been my meat day and night, while they continually say unto me, Where is thy God?

When I remember these things, I pour out my soul in me;

For I had gone with the multitude,

I went with them to the house of God,
With the voice of joy and praise,
With a multitude that kept holy day.
Why art thou cast down, O my soul?
And why art thou disquieted in me?
Hope thou in God;
For I shall yet praise him for the help of his countenance.
O my God, my soul is cast down within me;
Therefore will I remember thee from the land of Jordan,
and of the Hermonites, from the hill Mizar.
Deep calleth unto deep at the noise of thy waterspouts;
All thy waves and thy billows are gone over me.
Yet the LORD will command his lovingkindness in the
daytime,
And in the night his song shall be with me,
And my prayer unto the God of my life.
I will say unto God my rock, Why hast thou forgotten
me?
Why go I mourning because of the oppression of the
enemy?
As with a sword in my bones, mine enemies reproach me,
While they say daily unto me, Where is thy God?
Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God;
For I shall yet praise him, who is the health of my
countenance, and my God.

"GOD IS OUR REFUGE"

(Psalm XLVI)

God is our refuge and strength, a very present help in trouble.

Therefore will not we fear, though the earth be removed,
And though the mountains be carried into the midst of the sea;

Though the waters thereof roar and be troubled,
Though the mountains shake with the swelling thereof.
There is a river, the streams whereof shall make glad the city of God,

The holy place of the tabernacle of the most High.

God is in the midst of her; she shall not be moved;

God shall help her, and that right early.

The heathen raged, the kingdoms were moved;

He uttered his voice, the earth melted.

The LORD of hosts is with us; the God of Jacob is our refuge.

Come, behold the works of the LORD,

What desolations he hath made in the earth.

He maketh wars to cease unto the end of the earth;

He breaketh the bow, and cutteth the spear in sunder;

He burneth the chariot in the fire.

Be still, and know that I am God;

I will be exalted among the heathen,

I will be exalted in the earth.

The LORD of hosts is with us;

The God of Jacob is our refuge.

"HAVE MERCY UPON ME"

(Psalm LI)

HAVE mercy upon me, O God, according to thy loving-kindness;

According unto the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity,
And cleanse me from my sin.

For I acknowledge my transgressions;
And my sin is ever before me.

Against thee, thee only, have I sinned,
And done this evil in thy sight;
That thou mightest be justified when thou speakest,
And be clear when thou judgest.

Behold, I was shapen in iniquity;
And in sin did my mother conceive me.

Behold, thou desirest truth in the inward parts;
And in the hidden part thou shalt make me to know wisdom.

Purge me with hyssop, and I shall be clean;
Wash me, and I shall be whiter than snow.

Make me to hear joy and gladness;
That the bones which thou hast broken may rejoice.

Hide thy face from my sins,
And blot out all mine iniquities.

Create in me a clean heart, O God;
And renew a right spirit within me.

Cast me not away from thy presence;
And take not thy holy spirit from me.

Restore unto me the joy of thy salvation;
And uphold me with thy free spirit.

Then will I teach transgressors thy ways;

And sinners shall be converted unto thee.
Deliver me from bloodguiltiness, O God, thou God of my
salvation;
And my tongue shall sing aloud of thy righteousness.
O LORD, open thou my lips;
And my mouth shall show forth thy praise.
For thou desirest not sacrifice; else would I give it;
Thou delightest not in burnt offering.
The sacrifices of God are a broken spirit;
A broken and a contrite heart, O God, thou wilt not
despise.
Do good in thy good pleasure unto Zion;
Build thou the walls of Jerusalem.
Then shalt thou be pleased with the sacrifices of right-
eousness,
With burnt offering and whole burnt offering;
Then shall they offer bullocks upon thine altar.

“GOD BE MERCIFUL UNTO US”

(*Psalm LXVII*)

God be merciful unto us, and bless us;
And cause his face to shine upon us;
That thy way may be known upon earth,
Thy saving health among all nations.
Let the people praise thee, O God;
Let all the people praise thee.
O let the nations be glad and sing for joy;
For thou shalt judge the people righteously,
And govern the nations upon earth.
Let the people praise thee, O God;

Let all the people praise thee.
Then shall the earth yield her increase;
And God, even our own God, shall bless us.
God shall bless us;
And all the ends of the earth shall fear him.

“HOW AMIABLE ARE THY TABERNACLES”

(*Psalm LXXXIV*)

How amiable are thy tabernacles, O LORD of hosts!
My soul longeth, yea, even fainteth for the courts of the
LORD:

My heart and my flesh crieth out for the living God.
Yea, the sparrow hath found a house,
And the swallow a nest for herself, where she may lay
her young,
Even thine altars, O LORD of hosts, my King, and my
God.

Blessed are they that dwell in thy house:
They will be still praising thee.
Blessed is the man whose strength is in thee;
In whose heart are the ways of them.
Who passing through the valley of Baca make it a well;
The rain also filleth the pools.
They go from strength to strength,
Every one of them in Zion appeareth before God.
O LORD God of hosts, hear my prayer;
Give ear, O God of Jacob.
Behold, O God our shield,
And look upon the face of thine anointed.
For a day in thy courts is better than a thousand.

I had rather be a doorkeeper in the house of my God,
Than to dwell in the tents of wickedness.
For the LORD God is a sun and shield;
The LORD will give grace and glory;
No good thing will he withhold from them that walk
uprightly.
O LORD of hosts, blessed is the man that trusteth in thee.

“LORD, THOU HAST BEEN OUR DWELLING
PLACE”

(*Psalm XC*)

LORD, thou hast been our dwelling place in all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.
Thou turnest man to destruction;
And sayest, Return, ye children of men.
For a thousand years in thy sight are but as yesterday
when it is past,
And as a watch in the night.
Thou carriest them away as with a flood;
They are as a sleep;
In the morning they are like grass which groweth up.
In the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth.
For we are consumed by thine anger,
And by thy wrath are we troubled.
Thou hast set our iniquities before thee,
Our secret sins in the light of thy countenance.
For all our days are passed away in thy wrath;

We spend our years as a tale that is told.
The days of our years are threescore years and ten;
And if by reason of strength they be fourscore years,
Yet is their strength labor and sorrow;
For it is soon cut off, and we fly away.
Who knoweth the power of thine anger?
Even according to thy fear, so is thy wrath.
So teach us to number our days,
That we may apply our hearts unto wisdom.
Return, O LORD, how long?
And let it repent thee concerning thy servants.
O satisfy us early with thy mercy;
That we may rejoice and be glad all our days.
Make us glad according to the days wherein thou hast
afflicted us,
And the years wherein we have seen evil.
Let thy work appear unto thy servants,
And thy glory unto their children.
And let the beauty of the LORD our God be upon us;
And establish thou the work of our hands upon us;
Yea, the work of our hands establish thou it.

CONFIDENCE IN GOD

(*Psalm XCI*)

HE that dwelleth in the secret place of the most High
Shall abide under the shadow of the Almighty.
I will say of the LORD, He is my refuge and my fortress;
My God; in him will I trust.
Surely he shall deliver thee from the snare of the fowler,
And from the noisome pestilence.

He shall cover thee with his feathers, and under his wings
shalt thou trust;

His truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night;

Nor for the arrow that flieth by day;

Nor for the pestilence that walketh in darkness;

Nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side, and ten thousand at thy
right hand;

But it shall not come nigh thee.

Only with thine eyes shalt thou behold and see the reward
of the wicked.

Because thou hast made the LORD, which is my refuge,

Even the most High, thy habitation,

There shall no evil befall thee,

Neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee,

To keep thee in all thy ways.

They shall bear thee up in their hands,

Lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder;

The young lion and the dragon shalt thou trample under
feet.

Because he hath set his love upon me,

Therefore will I deliver him;

I will set him on high,

Because he hath known my name.

He shall call upon me, and I will answer him;

I will be with him in trouble;

I will deliver him, and honor him.

With long life will I satisfy him,

And show him my salvation.

A NEW SONG

(Psalm XCVI)

O SING unto the LORD a new song :
Sing unto the LORD, all the earth.
Sing unto the LORD, bless his name ;
Show forth his salvation from day to day.
Declare his glory among the heathen,
His wonders among all people.
For the LORD is great, and greatly to be praised ;
He is to be feared above all gods.
For all the gods of the nations are idols ;
But the LORD made the heavens.
Honor and majesty are before him ;
Strength and beauty are in his sanctuary.
Give unto the LORD, O ye kindreds of the people,
Give unto the LORD glory and strength.
Give unto the LORD the glory due unto his name ;
Bring an offering, and come into his courts.
O worship the LORD in the beauty of holiness ;
Fear before him, all the earth.
Say among the heathen that the LORD reigneth ;
The world also shall be established that it shall not be
moved ;
He shall judge the people righteously.
Let the heavens rejoice, and let the earth be glad ;
Let the sea roar, and the fulness thereof.
Let the field be joyful, and all that is therein ;
Then shall all the trees of the wood rejoice before the
LORD ;
For he cometh,
For he cometh to judge the earth ;

He shall judge the world with righteousness,
And the people with his truth.

“HE COMETH TO JUDGE THE EARTH”

(*Psalm* XCVIII)

O SING unto the LORD a new song;
For he hath done marvelous things;
His right hand and his holy arm
Hath gotten him the victory.
The LORD hath made known his salvation;
His righteousness hath he openly showed in the sight of
the heathen.
He hath remembered his mercy and his truth toward the
house of Israel;
All the ends of the earth have seen the salvation of our
God.
Make a joyful noise unto the LORD, all the earth;
Make a loud noise, and rejoice, and sing praise.
Sing unto the LORD with the harp, with the harp, and the
voice of a psalm.
With trumpets and sound of cornet make a joyful noise
before the LORD, the King.
Let the sea roar, and the fulness thereof;
The world, and they that dwell therein.
Let the floods clap their hands;
Let the hills be joyful together before the Lord;
For he cometh to judge the earth:
With righteousness shall he judge the world,
And the people with equity.

"BLESS THE LORD, O MY SOUL"

(Psalm CIII)

BLESS the LORD, O my soul;
And all that is within me, bless his holy name.
Bless the LORD, O my soul,
And forget not all his benefits,
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender
mercies;
Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle's.
The LORD executeth righteousness
And judgment for all that are oppressed.
He made known his ways unto Moses, His acts unto the
children of Israel.
The LORD is merciful and gracious,
Slow to anger, and plenteous in mercy.
He will not always chide;
Neither will he keep his anger for ever.
He hath not dealt with us after our sins;
Nor rewarded us according to our iniquities.
For as the heaven is high above the earth,
So great is his mercy toward them that fear him.
As far as the east is from the west,
So far hath he removed our transgressions from us.
Like as a father pitieth his children,
So the LORD pitieth them that fear him.
For he knoweth our frame; He remembereth that we are
dust.

As for man, his days are as grass;
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.
But the mercy of the LORD is from everlasting to everlasting upon them that fear him,
And his righteousness unto children's children,
To such as keep his covenant,
And to those that remember his commandments to do them.
The LORD hath prepared his throne in the heavens;
And his kingdom ruleth over all.
Bless the LORD, ye his angels,
That excel in strength,
That do his commandments, hearkening unto the voice of his word.
Bless ye the LORD, all ye his hosts;
Ye ministers of his, that do his pleasure.
Bless the LORD, all his works in all places of his dominion;
Bless the LORD, O my soul.

THE POWER OF GOD

(Psalm CIV)

BLESS the LORD, O my soul,
O LORD my God, thou art very great;
Thou art clothed with honor and majesty.
Who coverest thyself with light as with a garment;
Who stretchest out the heavens like a curtain:
Who layeth the beams of his chambers in the waters;

Who maketh the clouds his chariot;
Who walketh upon the wings of the wind;
Who maketh his angels spirits;
His ministers a flaming fire;
Who laid the foundations of the earth, that it should not
be removed for ever.

Thou coveredst it with the deep as with a garment;
The waters stood above the mountains.

At thy rebuke they fled;

At the voice of thy thunder they hasted away.

They go up by the mountains;

They go down by the valleys unto the place which thou
hast founded for them.

Thou hast set a bound that they may not pass over;

That they turn not again to cover the earth.

He sendeth the springs into the valleys,

Which run among the hills.

They give drink to every beast of the field;

The wild asses quench their thirst.

By them shall the fowls of the heaven have their
habitation,

Which sing among the branches.

He watereth the hills from his chambers;

The earth is satisfied with the fruit of thy works.

He causeth the grass to grow for the cattle,

And herb for the service of man;

That he may bring forth food out of the earth;

And wine that maketh glad the heart of man,

And oil to make his face to shine,

And bread which strengtheneth man's heart.

The trees of the LORD are full of sap;

The cedars of Lebanon, which he hath planted;

Where the birds make their nests.

As for the stork, the fir trees are her house.

The high hills are a refuge for the wild goats,
And the rocks for the conies.
He appointed the moon for seasons;
The sun knoweth his going down.
Thou makest darkness, and it is night;
Wherein all the beasts of the forest do creep forth.
The young lions roar after their prey,
And seek their meat from God.
The sun ariseth, they gather themselves together,
And lay them down in their dens.
Man goeth forth unto his work and to his labor until the
evening.
O LORD, how manifold are thy works!
In wisdom hast thou made them all;
The earth is full of thy riches.
So is this great and wide sea,
Wherein are things creeping innumerable, both small
and great beasts.
There go the ships;
There is that leviathan, whom thou hast made to play
therein.
These wait all upon thee;
That thou mayest give them their meat in due season.
That thou givest them they gather;
Thou openest thine hand, they are filled with good.
Thou hidest thy face, they are troubled;
Thou takest away their breath, they die, and return to
their dust.
Thou sendest forth thy spirit, they are created;
And thou renewest the face of the earth.
The glory of the LORD shall endure for ever;
The LORD shall rejoice in his works.
He looketh on the earth, and it trembleth;
He toucheth the hills, and they smoke.

I will sing unto the LORD as long as I live;
I will sing praise to my God while I have my being.
My meditation of him shall be sweet;
I will be glad in the LORD.
Let the sinners be consumed out of the earth,
And let the wicked be no more.
Bless thou the LORD, O my soul.
Praise ye the LORD.

“O GIVE THANKS UNTO THE LORD”

(*Psalm CVII*)

O GIVE thanks unto the LORD, for he is good;
For his mercy endureth for ever.
Let the redeemed of the LORD say so,
Whom he hath redeemed from the hand of the enemy;
And gathered them out of the lands, from the east, and
from the west, from the north, and from the south.
They wandered in the wilderness in a solitary way;
They found no city to dwell in.
Hungry and thirsty,
Their soul fainted in them.
Then they cried unto the LORD in their trouble,
And he delivered them out of their distresses.
And he led them forth by the right way,
That they might go to a city of habitation.

Oh that men would praise the LORD for his goodness,
And for his wonderful works to the children of men!
For he satisfieth the longing soul,

And filleth the hungry soul with goodness.
Such as sit in darkness and in the shadow of death,
Being bound in affliction and iron;
Because they rebelled against the words of God,
And contemned the counsel of the most High;
Therefore he brought down their heart with labor;
They fell down, and there was none to help.
Then they cried unto the LORD in their trouble,
And he saved them out of their distresses.
He brought them out of darkness and the shadow of
death,
And brake their bands in sunder.

Oh that men would praise the LORD for his goodness,
And for his wonderful works to the children of men!
For he hath broken the gates of brass,
And cut the bars of iron in sunder.
Fools because of their transgression, and because of their
iniquities, are afflicted.
Their soul abhorreth all manner of meat;
And they draw near unto the gates of death.
Then they cry unto the LORD in their trouble,
And he saveth them out of their distresses.
He sent his word, and healed them,
And delivered them from their destructions.

Oh that men would praise the LORD for his goodness,
And for his wonderful works to the children of men!
And let them sacrifice the sacrifices of thanksgiving,
And declare his works with rejoicing.
They that go down to the sea in ships,
That do business in great waters;
These see the works of the LORD, and his wonders in the
deep.

For he commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof.
They mount up to the heaven, they go down again to the
depths;
Their soul is melted because of trouble.
They reel to and fro, and stagger like a drunken man,
And are at their wit's end.
Then they cry unto the LORD in their trouble,
And he bringeth them out of their distresses.
He maketh the storm a calm,
So that the waves thereof are still.
Then are they glad because they be quiet;
So he bringeth them unto their desired haven.

Oh that men would praise the LORD for his goodness,
And for his wonderful works to the children of men!
Let them exalt him also in the congregation of the people,
And praise him in the assembly of the elders.
He turneth rivers into a wilderness,
And the watersprings into dry ground;
A fruitful land into barrenness,
For the wickedness of them that dwell therein.
He turneth the wilderness into a standing water,
And dry ground into watersprings.
And there he maketh the hungry to dwell,
That they may prepare a city for habitation,
And sow the fields, and plant vineyards,
Which may yield fruits of increase.
He blesseth them also, so that they are multiplied greatly;
And suffereth not their cattle to decrease.
Again, they are minished
And brought low through oppression, affliction, and
sorrow.
He poureth contempt upon princes,

And causeth them to wander in the wilderness, where
there is no way.

Yet setteth he the poor on high from affliction,
And maketh him families like a flock.

The righteous shall see it, and rejoice;

And all iniquity shall stop her mouth.

Whoso is wise, and will observe these things,

Even they shall understand the lovingkindness of the
LORD.

“WHEN ISRAEL WENT OUT OF EGYPT”

(*Psalms* CXIV)

WHEN Israel went out of Egypt,

The house of Jacob from a people of strange language;

Judah was his sanctuary,

And Israel his dominion.

The sea saw it, and fled;

Jordan was driven back.

The mountains skipped like rams,

And the little hills like lambs.

What ailed thee, O thou sea, that thou fleddest?

Thou Jordan, that thou wast driven back?

Ye mountains, that ye skipped like rams;

And ye little hills, like lambs?

Tremble, thou earth, at the presence of the LORD,

At the presence of the God of Jacob,

Which turned the rock into a standing water,

The flint into a fountain of waters.

"NOT UNTO US"

(Psalm CXV)

NOT unto us, O LORD, not unto us, but unto thy name
give glory, for thy mercy, and for thy truth's sake.
Wherefore should the heathen say, Where is now their
God?

But our God is in the heavens;
He hath done whatsoever he hath pleased.
Their idols are silver and gold,
The work of men's hands.

They have mouths, but they speak not;
Eyes have they, but they see not;
They have ears, but they hear not;
Noses have they, but they smell not;
They have hands, but they handle not;
Feet have they, but they walk not;
Neither speak they through their throat.
They that make them are like unto them;
So is every one that trusteth in them.

O Israel, trust thou in the LORD;
He is their help and their shield.
O house of Aaron, trust in the LORD;
He is their help and their shield.
Ye that fear the LORD, trust in the LORD;
He is their help and their shield.

The LORD hath been mindful of us;
He will bless us;
He will bless the house of Israel;
He will bless the house of Aaron.
He will bless them that fear the LORD, both small and
great.

The LORD shall increase you more and more, you and your children.

Ye are blessed of the LORD which made heaven and earth.

The heaven, even the heavens, are the LORD's;

But the earth hath he given to the children of men.

The dead praise not the LORD,

Neither any that go down into silence.

But we will bless the LORD from this time forth and for evermore.

Praise the LORD.

“I WILL LIFT UP MINE EYES”

(*Psalm CXXI*)

I WILL lift up mine eyes unto the hills,

From whence cometh my help.

My help cometh from the LORD,

Which made heaven and earth.

He will not suffer thy foot to be moved;

He that keepeth thee will not slumber.

Behold, he that keepeth Israel

Shall neither slumber nor sleep.

The LORD is thy keeper;

The LORD is thy shade upon thy right hand.

The sun shall not smite thee by day,

Nor the moon by night.

The LORD shall preserve thee from all evil;

He shall preserve thy soul.

The LORD shall preserve thy going out and thy coming in

From this time forth, and even for evermore.

THE HOUSE OF THE LORD

(Psalm CXXII)

I WAS glad when they said unto me,
Let us go into the house of the LORD.
Our feet shall stand within thy gates, O Jerusalem.
Jerusalem is builded as a city that is compact together;
Whither the tribes go up, the tribes of the LORD, unto the
testimony of Israel,
To give thanks unto the name of the LORD.
For there are set thrones of judgment,
The thrones of the house of David.
Pray for the peace of Jerusalem;
They shall prosper that love thee.
Peace be within thy walls,
And prosperity within thy palaces.
For my brethren and companions' sakes, I will now say,
Peace be within thee.
Because of the house of the LORD our God I will seek
thy good.

THE CAPTIVITY OF ZION

(Psalm CXXVI)

WHEN the LORD turned again the captivity of Zion,
We were like them that dream.
Then was our mouth filled with laughter, and our tongue
with singing;
Then said they among the heathen,
The LORD hath done great things for them.

The LORD hath done great things for us;
Whereof we are glad.
Turn again our captivity, O LORD,
As the streams in the south.
They that sow in tears
Shall reap in joy.
He that goeth forth and weepeth, bearing precious seed,
Shall doubtless come again with rejoicing,
Bringing his sheaves with him.

“EXCEPT THE LORD BUILD THE HOUSE”

(*Psalm CXXVII*)

EXCEPT the LORD build the house, they labor in vain that
build it;
Except the LORD keep the city, the watchman waketh but
in vain.
It is vain for you to rise up early, to sit up late, to eat
the bread of sorrows;
For so he giveth his beloved sleep.
Lo, children are a heritage of the LORD,
And the fruit of the womb is his reward.
As arrows are in the hand of a mighty man,
So are children of the youth.
Happy is the man that hath his quiver full of them;
They shall not be ashamed,
But they shall speak with the enemies in the gate.

“OUT OF THE DEPTHS”

(*Psalm CXXX*)

OUT of the depths have I cried unto thee, O LORD.

LORD, hear my voice;

Let thine ears be attentive to the voice of my supplications.

If thou, LORD, shouldest mark iniquities, O LORD, who shall stand?

But there is forgiveness with thee,

That thou mayest be feared.

I wait for the LORD,

My soul doth wait,

And in his word do I hope.

My soul waiteth for the LORD more than they that watch for the morning;

I say, more than they that watch for the morning.

Let Israel hope in the LORD;

For with the LORD there is mercy,

And with him is plenteous redemption.

And he shall redeem Israel from all his iniquities.

“HIS MERCY ENDURETH FOR EVER”

(*Psalm CXXXVI*)

O GIVE thanks unto the LORD; for he is good:

For his mercy endureth for ever.

O give thanks unto the God of gods:

For his mercy endureth for ever.

O give thanks to the LORD of lords:

For his mercy endureth for ever.

To him who alone doeth great wonders :

For his mercy endureth for ever.

To him that by wisdom made the heavens :

For his mercy endureth for ever.

To him that stretched out the earth above the waters :

For his mercy endureth for ever.

To him that made great lights :

For his mercy endureth for ever.

The sun to rule by day :

For his mercy endureth for ever.

The moon and stars to rule by night :

For his mercy endureth for ever.

To him that smote Egypt in their first born :

For his mercy endureth for ever.

And brought out Israel from among them :

For his mercy endureth for ever.

With a strong hand, and with a stretched out arm :

For his mercy endureth for ever.

To him which divided the Red sea into parts :

For his mercy endureth for ever.

And made Israel to pass through the midst of it :

For his mercy endureth for ever.

But overthrew Pharaoh, and his host in the Red sea :

For his mercy endureth for ever.

To him which led his people through the wilderness :

For his mercy endureth for ever.

To him which smote great kings :

For his mercy endureth for ever.

And slew famous kings :

For his mercy endureth for ever.

Sihon king of the Amorites :

For his mercy endureth for ever.

And Og the king of Bashan :

For his mercy endureth for ever.
 And gave their land for a heritage:
For his mercy endureth for ever.
 Even a heritage unto Israel his servant:
For his mercy endureth for ever.
 Who remembered us in our low estate:
For his mercy endureth for ever.
 And hath redeemed us from our enemies:
For his mercy endureth for ever.
 Who giveth food to all flesh:
For his mercy endureth for ever.
 O give thanks unto the God of heaven:
For his mercy endureth for ever.

“BY THE RIVERS OF BABYLON”

(*Psalm CXXXVII*)

BY the rivers of Babylon, there we sat down,
 Yea, we wept, when we remembered Zion.
 We hanged our harps upon the willows in the midst
 thereof.
 For there they that carried us away captive required of
 us a song;
 And they that wasted us required of us mirth, saying,
 Sing us one of the songs of Zion.
 How shall we sing the LORD'S song in a strange land?
 If I forget thee, O Jerusalem, let my right hand forget
 her cunning.
 If I do not remember thee, let my tongue cleave to the
 roof of my mouth;
 If I prefer not Jerusalem above my chief joy.

Remember, O LORD, the children of Edom in the day of
Jerusalem;

Who said, Raze it, raze it, even to the foundation thereof.
O daughter of Babylon, who art to be destroyed;

Happy shall he be, that rewardeth thee as thou hast
served us.

Happy shall he be,

That taketh and dasheth thy little ones against the stones.

“O LORD, THOU HAST SEARCHED ME”

(*Psalm CXXXIX*)

O LORD, thou hast searched me, and known me.

Thou knowest my downsitting and mine uprising,

Thou understandest my thought afar off.

Thou compassest my path and my lying down,

And art acquainted with all my ways.

For there is not a word in my tongue,

But, lo, O LORD, thou knowest it altogether.

Thou hast beset me behind and before,

And laid thine hand upon me.

Such knowledge is too wonderful for me;

It is high, I cannot attain unto it.

Whither shall I go from thy spirit?

Or whither shall I flee from thy presence?

If I ascend up into heaven, thou art there;

If I make my bed in hell, behold thou art there.

If I take the wings of the morning,

And dwell in the uttermost parts of the sea,

Even there shall thy hand lead me,

And thy right hand shall hold me.

If I say, Surely the darkness shall cover me;
Even the night shall be light about me.
Yea, the darkness hideth not from thee;
But the night shineth as the day;
The darkness and the light are both alike to thee.
For thou hast possessed my reins:
Thou hast covered me in my mother's womb.
I will praise thee;
For I am fearfully and wonderfully made:
Marvelous are thy works;
And that my soul knoweth right well.
My substance was not hid from thee,
When I was made in secret,
And curiously wrought in the lowest parts of the earth.
Thine eyes did see my substance, yet being imperfect;
And in thy book all my members were written,
Which in continuance were fashioned,
When as yet there was none of them.
How precious also are thy thoughts unto me, O God!
How great is the sum of them!
If I should count them, they are more in number than
the sand:
When I awake, I am still with thee.
Surely thou wilt slay the wicked, O God;
Depart from me therefore, ye bloody men.
For they speak against thee wickedly,
And thine enemies take thy name in vain.
Do not I hate them, O LORD, that hate thee?
And am not I grieved with those that rise up against
thee?
I hate them with perfect hatred:
I count them mine enemies.
Search me, O God, and know my heart:
Try me, and know my thoughts:

And see if there be any wicked way in me,
And lead me in the way everlasting.

“LORD, WHAT IS MAN!”

(*Psalms* CXLIV)

BLESSED be the LORD my strength,
Which teacheth my hands to war, and my fingers to
fight;
My goodness, and my fortress;
My high tower, and my deliverer;
My shield, and he in whom I trust;
Who subdueth my people under me.
LORD, what is man, that thou takest knowledge of him!
Or the son of man, that thou makest account of him!
Man is like to vanity:
His days are as a shadow that passeth away.
Bow thy heavens, O LORD, and come down;
Touch the mountains, and they shall smoke.
Cast forth lightning, and scatter them;
Shoot out thine arrows, and destroy them.
Send thine hand from above;
Rid me, and deliver me out of great waters, from the
hand of strange children;
Whose mouth speaketh vanity,
And their right hand is a right hand of falsehood.
I will sing a new song unto thee, O God;
Upon a psaltery and an instrument of ten strings will I
sing praises unto thee.
It is he that giveth salvation unto kings;
Who delivereth David his servant from the hurtful
sword.

Rid me, and deliver me from the hand of strange
children,
Whose mouth speaketh vanity,
And their right hand is a right hand of falsehood:
That our sons may be as plants grown up in their youth;
That our daughters may be as corner stones, polished
after the similitude of a palace;
That our garners may be full, affording all manner of
store;
That our sheep may bring forth thousands and ten thou-
sands in our streets;
That our oxen may be strong to labor;
That there be no breaking in, nor going out;
That there be no complaining in our streets.
Happy is that people, that is in such a case;
Yea, happy is that people, whose God is the LORD.

“I WILL EXTOL THEE”

(*Psalm CXLV*)

I WILL extol thee, my God, O king;
And I will bless thy name for ever and ever.
Every day will I bless thee;
And I will praise thy name for ever and ever.
Great is the LORD, and greatly to be praised;
And his greatness is unsearchable.
One generation shall praise thy works to another,
And shall declare thy mighty acts.
I will speak of the glorious honor of thy majesty,
And of thy wondrous works.
And men shall speak of the might of thy terrible acts;

And I will declare thy greatness.
They shall abundantly utter the memory of thy great
goodness,
And shall sing of thy righteousness.
The LORD is gracious, and full of compassion,
Slow to anger, and of great mercy.
The LORD is good to all,
And his tender mercies are over all his works.
All thy works shall praise thee, O LORD;
And thy saints shall bless thee.
They shall speak of the glory of thy kingdom,
And talk of thy power;
To make known to the sons of men his mighty acts,
And the glorious majesty of his kingdom.
Thy kingdom is an everlasting kingdom,
And thy dominion endureth throughout all generations.
The LORD upholdeth all that fall,
And raiseth up all those that be bowed down.
The eyes of all wait upon thee;
And thou givest them their meat in due season.
Thou openest thine hand,
And satisfiest the desire of every living thing.
The LORD is righteous in all his ways,
And holy in all his works.
The LORD is nigh unto all them that call upon him,
To all that call upon him in truth.
He will fulfil the desire of them that fear him;
He also will hear their cry, and will save them.
The LORD preserveth all them that love him;
But all the wicked will he destroy.
My mouth shall speak the praise of the LORD;
And let all flesh bless his holy name for ever and ever.

"THE LORD DOTH BUILD UP JERUSALEM"

(Psalm CXLVII)

PRAISE ye the LORD :

For it is good to sing praises unto our God ;

For it is pleasant ;

And praise is comely.

The LORD doth build up Jerusalem :

He gathereth together the outcasts of Israel.

He healeth the broken in heart, and bindeth up their
wounds.

He telleth the number of the stars ;

He calleth them all by their names.

Great is our LORD, and of great power :

His understanding is infinite.

The LORD lifteth up the meek :

He casteth the wicked down to the ground.

Sing unto the LORD with thanksgiving ;

Sing praise upon the harp unto our God,

Who covereth the heaven with clouds,

Who prepareth rain for the earth,

Who maketh grass to grow upon the mountains.

He giveth to the beast his food,

And to the young ravens which cry.

He delighteth not in the strength of the horse :

He taketh not pleasure in the legs of a man.

The LORD taketh pleasure in them that fear him,

In those that hope in his mercy.

Praise the LORD, O Jerusalem ;

Praise thy God, O Zion.

For he hath strengthened the bars of thy gates ;

He hath blessed thy children within thee.

He maketh peace in thy borders,
 And filleth thee with the finest of the wheat.
 He sendeth forth his commandment upon earth:
 His word runneth very swiftly.
 He giveth snow like wool:
 He scattereth the hoarfrost like ashes.
 He casteth forth his ice like morsels:
 Who can stand before his cold?
 He sendeth out his word, and melteth them:
 He causeth his wind to blow, and the waters flow.
 He showeth his word unto Jacob,
 His statutes and his judgments unto Israel.
 He hath not dealt so with any nation;
 And as for his judgments, they have not known them.
 Praise ye the LORD.

A PSALM OF THANKSGIVING

(*Psalm* CXLVIII)

PRAISE ye the LORD.
 Praise ye the LORD from the heavens:
 Praise him in the heights.
 Praise ye him, all his angels:
 Praise ye him, all his hosts.
 Praise ye him, sun and moon:
 Praise him, all ye stars of light.
 Praise him, ye heavens of heavens,
 And ye waters that be above the heavens.
 Let them praise the name of the LORD:
 For he commanded, and they were created.
 He hath also stablished them for ever and ever:

He hath made a decree which shall not pass.

Praise the LORD from the earth, ye dragons, and all
deeps;

Fire, and hail;

Snow, and vapors;

Stormy wind fulfilling his word;

Mountains, and all hills;

Fruitful trees, and all cedars:

Beasts, and all cattle;

Creeping things, and flying fowl:

Kings of the earth, and all people;

Princes, and all judges of the earth;

Both young men, and maidens;

Old men, and children:

Let them praise the name of the LORD;

For his name alone is excellent;

His glory is above the earth and heaven.

He also exalteth the horn of his people,

The praise of all his saints;

Even of the children of Israel,

A people near unto him.

Praise ye the LORD.

THE SONG OF THE THREE CHILDREN

This Book, also called "The Prayer of Azarias," is an Apocryphal selection of sixty-eight verses inserted by the translators of the Septuagint between verses 23 and 24 of the third chapter of the Book of Daniel. It is composed of three parts: (1) The Prayer of Azarias; (2) The Story of the Heated Furnace and the Descent of the Angel; (3) The Song of Praise and Thanksgiving for the Deliverance of the Three Martyrs from the Fiery Furnace. Only Part 3 is given below, as it is used in the Anglican Liturgy for an alternative chant in Morning Prayer. The English Book of Common Prayer is older than the Authorized Version, having been adopted in the reign of Elizabeth.

The date and origin of the Song are unknown, and the question whether the Greek text is original or a translation from the Hebrew or Aramaic, is interesting but unsettled.

THE SONG OF THE THREE CHILDREN

(From the Apocrypha)

- O ALL ye Works of the LORD, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Angels of the LORD, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Heavens, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Waters that be above the Firmament, bless ye the
LORD:
Praise him, and magnify him for ever.

- O all ye Powers of the LORD, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Sun and Moon, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Stars of Heaven, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Showers and Dew, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Winds of God, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Fire and Heat, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Winter and Summer, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Dews and Frosts, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Frost and Cold, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Ice and Snow, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Nights and Days, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Light and Darkness, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Lightnings and Clouds, bless ye the LORD:
Praise him, and magnify him for ever.
- O let the Earth bless the LORD:
Yea, let it praise him, and magnify him for ever.
- O ye Mountains and Hills, bless ye the LORD:
Praise him, and magnify him for ever.
- O all ye Green Things upon the Earth, bless ye the LORD:
Praise him, and magnify him for ever.
- O ye Wells, bless ye the LORD:
Praise him, and magnify him for ever.

O ye Seas and Floods, bless ye the LORD:

Praise him, and magnify him for ever.

O ye Whales, and all that move in the Waters, bless ye the LORD:

Praise him, and magnify him for ever.

O ye Fowls of the Air, bless ye the LORD:

Praise him, and magnify him for ever.

O all ye Beasts and Cattle, bless ye the LORD:

Praise him, and magnify him for ever.

O ye Children of Men, bless ye the LORD:

Praise him, and magnify him for ever.

O let Israel bless the LORD:

Praise him, and magnify him for ever.

O ye Priests of the LORD, bless ye the LORD:

Praise him, and magnify him for ever.

O ye Servants of the LORD, bless ye the LORD:

Praise him, and magnify him for ever.

O ye Spirits and Souls of the Righteous, bless ye the LORD:

Praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the LORD:

Praise him, and magnify him for ever.

O Ananias, Azarias, and Misael, bless ye the LORD:

Praise him, and magnify him for ever.

LAMENTATIONS

The Book of Lamentations is composed of five independent poems with the Destruction of Jerusalem in 586 B.C. as their common theme. These poems were written in a meter and rhythm adapted to the elegy or dirge in Hebrew poetry, the two outstanding characteristics of which are the cæsural pause which divides the lines into two unequal parts and the acrostic form or alphabetic arrangement, according to which the first lines of the verses begin in succession with the letters of the Hebrew alphabet.

The sentiment of these dirges is that of a deep and studied grief, intense in the completeness of its picture of woe; it is profound but refined pathos, filling the soul of the writer to the exclusion of all else. The orderliness and dignity of style, although somewhat artificial in its rigid formality, is aptly suited to the controlling mood of the poem.

Though originally attributed to Jeremiah and placed after the book of his prophecies, these poems differ so greatly in phraseology and style from the unadorned and unpremeditated utterances of the prophet that it is altogether more probable that they are the work of a contemporary of Jeremiah who wrote them shortly after the Fall of Jerusalem.

A LAMENT FOR ZION

(Lamentations V.1-8)

REMEMBER, O LORD, what is come upon us:
Consider, and behold our reproach.
Our inheritance is turned to strangers,
Our houses to aliens.
We are orphans and fatherless,

Our mothers are as widows.
We have drunken our water for money;
Our wood is sold unto us.
Our necks are under persecution:
We labor, and have no rest.
We have given the hand to the Egyptians, and to the
Assyrians,
To be satisfied with bread.
Our fathers have sinned, and are not;
And we have borne their iniquities.
Servants have ruled over us:
There is none that doth deliver us out of their hand.

THE SONG OF SOLOMON

A more appropriate and suggestive title for this book is "The Song of Songs," by which is meant a song of superior excellence and of high popularity. The Song is of an intense, lyrical tone with a dramatic setting for the principal characters and scenes. Its poetic style is charmingly picturesque, and excellently suited to the romantic nature of the theme. The Book was traditionally interpreted as an allegory, representing the love of God for His people; later in Christian times it was understood to symbolize Christ's love for the church. While no objection is to be found against permitting the song to teach a valuable religious lesson, it is now clearly understood to be a purely idyllic Oriental love poem, whose heroine is a beautiful Shulamite maiden who rejects the offer of an honored place among the women in king Solomon's luxurious court because of her whole-hearted and self-sacrificing devotion to her shepherd lover. Beside restoring the poem to a place of literary importance as the greatest romantic lyric in Hebrew literature, this later and more correct interpretation adds to its significance by attributing to it a clear ethical note, thus ensuring for it a well deserved place among the writings of the Old Testament. Although traditionally considered the literary work of Solomon, who appears as an outstanding character in the poem, the strongest internal evidence points to the period of Jewish contact with the Greek world, from which it may have received its marked melodramatic tendency.

SPRING SONG OF THE BELOVED

(The Song of Solomon II.10-13)

My beloved spake, and said unto me,
Rise up, my love, my fair one, and come away,
 For, lo, the winter is past,
 The rain is over and gone;
 The flowers appear on the earth;
 The time of the singing of birds is come,
 And the voice of the turtle is heard in our land;
 The fig tree putteth forth her green figs,
 And the vines with the tender grape give a good smell.
Arise, my love, my fair one, and come away.

VISIT OF THE BELOVED

(The Song of Solomon V.2-16)

I SLEEP, but my heart waketh: it is the voice of my
 beloved that knocketh, saying,
 Open to me, my sister, my love, my dove, my undefiled:
 For my head is filled with dew,
 And my locks with the drops of the night.
 I have put off my coat; how shall I put it on?
 I have washed my feet; how shall I defile them?

My beloved put in his hand by the hole of the door, and
 my bowels were moved for him.
 I rose up to open to my beloved;
 And my hands dropped with myrrh,
 And my fingers with sweet-smelling myrrh, upon the
 handles of the lock.
 I opened to my beloved;

But my beloved had withdrawn himself and was gone:
My soul failed when he spake.

I sought him, but I could not find him;
I called him, but he gave me no answer.
The watchmen that went about the city found me,
They smote me, they wounded me;
The keepers of the walls took away my veil from me.

I charge you, O daughters of Jerusalem, if ye find my
beloved, that ye tell him, that I am sick of love.

What is thy beloved more than another beloved, O thou
fairest among women?
What is thy beloved more than another beloved, that thou
dost so charge us?

My beloved is white and ruddy,
The chiefest among ten thousand.
His head is as the most fine gold, his locks are bushy, and
black as a raven,
His eyes are as the eyes of doves by the rivers of waters,
washed with milk, and fitly set;
His cheeks are as a bed of spices, as sweet flowers;
His lips like lilies, dropping sweet-smelling myrrh;
His hands are as gold rings set with the beryl;
His belly is as bright ivory overlaid with sapphires;
His legs are as pillars of marble, set upon sockets of fine
gold;
His countenance is as Lebanon, excellent as the cedars;
His mouth is most sweet:
Yea, he is altogether lovely.
This is my beloved, and this is my friend, O daughters of
Jerusalem.

THE BOOK OF JOB

By common consent the Book of Job occupies a place of first rank among the literary productions of the Old Testament. The nobility of its theme, its orderliness and unity of structure, its realism, its free spirit of fearlessness and truth-seeking, the rich imaginativeness, the concentrated vigor and the dramatic quality of its style, the depth and tragic nature of its human emotions, and, above all, the picture it presents of a suffering and sorrowing struggle for faith in God are sufficient proof of its preëminence. As a literary composition the book transcends all attempts at explicit classification. Milton discovered in it the characteristics of an epic; Cheyne speaks of it as a "germinal character drama"; Delitzsch refers to it as a drama dominated by the lyrical impulse; still others call it a didactic lyric or simply a dramatic-lyrical poem. William Lyon Phelps, in "Human Nature in the Bible," epitomizes it as a work of pure literature. "It is a pastoral, it is a novel, it is a philosophical treatise in the form of a dialogue, it is a drama, and above all it is a poem,—one of the greatest poems of the world."

The Book may conveniently be divided into five sections: (1) A prologue in prose form; (2) Three series of colloquies between Job and his friends Eliphaz, Bildad and Zophar; (3) The lengthy speeches of Elihu; (4) The message of God out of the storm; (5) The reply of Job, and an epilogue in prose.

The period to which the book belongs is post-exilic. As the result of the legalistic tendency which marked the transition from the prophet to the scribe in the history of Hebrew literature, a new type of writing appeared which was the work of "wise men" or sages, whose religious interests were not primarily national or ecclesiastical, but philosophical and practical. The problem with which the author of the Book of Job deals is the age-old problem of human suffering. Habakkuk had approached it and found a temporary solution for it in his

observation of the steady progress and ultimate triumph, under divine guidance, of social and moral justice; Second Isaiah, too, had found an answer to the question in his conception of the vicarious sufferings of the Servant of Jehovah; the writer of the Book of Job, of a more philosophical and critical temper, examines these and other interpretations offered for its solution, but himself leaves the problem unsolved.

In the prologue, suffering appears as the test of faith and moral character; in the speeches of the friends it is looked upon as a visitation of divine judgment for sin; in the addresses of Elihu it is referred to as an agency of human redemption. The author has, indeed, an answer of his own, but it is not the answer of reason; it is the response of the heart to the call of faith in God, Who, though His ways are mysterious beyond the search of man, is Himself revealed to the seeing eye and hearing ear of the humble believing soul.

THE PROSPERITY OF JOB

(*Job* I.1-5)

THERE was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the men of the east. And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them

all, for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

THE PROLOGUE IN HEAVEN

(*Job* I.6-12)

Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

Then Satan answered the LORD, and said, Doth Job fear God for nought? Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand.

So Satan went forth from the presence of the LORD.

JOB'S FIRST MISFORTUNES

(Job I.13-22)

AND there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house; and there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them; and the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house; and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshiped, and said, Naked came I out of my mother's womb, and

naked shall I return thither; the LORD gave, and the LORD hath taken away: blessed be the name of the LORD.

In all this Job sinned not, nor charged God foolishly.

SATAN AFFLICTS JOB

(*Job* II.1-10)

AGAIN there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? And still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

And the LORD said unto Satan, Behold, he is in thine hand; but save his life.

So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

Then said his wife unto him, Dost thou still retain thine integrity? Curse God, and die. But he said unto

her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

JOB'S FRIENDS VISIT HIM

(*Job* II.11-13)

Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place: Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; for they had made an appointment together to come to mourn with him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.

JOB CURSES HIS DAY

(*Job* III)

AFTER this opened Job his mouth, and cursed his day.
And Job spake, and said,
Let the day perish wherein I was born,
And the night in which it was said, There is a man child
conceived.
Let that day be darkness;

Let not God regard it from above,
Neither let the light shine upon it.
Let darkness and the shadow of death stain it;
Let a cloud dwell upon it;
Let the blackness of the day terrify it.
As for that night, let darkness seize upon it;
Let it not be joined unto the days of the year,
Let it not come into the number of the months.
Lo, let that night be solitary,
Let no joyful voice come therein.
Let them curse it that curse the day, who are ready to
 raise up their mourning.
Let the stars of the twilight thereof be dark;
Let it look for light, but have none;
Neither let it see the dawning of the day;
Because it shut not up the doors of my mother's womb,
Nor hid sorrow from mine eyes.
Why died I not from the womb?
Why did I not give up the ghost when I came out of the
 belly?
Why did the knees prevent me?
Or why the breasts that I should suck?
For now should I have lain still and been quiet
I should have slept:
Then had I been at rest,
With kings and counselors of the earth, which built
 desolate places for themselves;
Or with princes that had gold, who filled their houses
 with silver;
Or as a hidden untimely birth I had not been;
As infants which never saw light.
There the wicked cease from troubling;
And there the weary be at rest.
There the prisoners rest together;

They hear not the voice of the oppressor.
The small and great are there;
And the servant is free from his master.
Wherefore is light given to him that is in misery,
And life unto the bitter in soul?
Which long for death, but it cometh not;
And dig for it more than for hid treasures;
Which rejoice exceedingly, and are glad, when they can
find the grave?
Why is light given to a man whose way is hid,
And whom God hath hedged in?
For my sighing cometh before I eat,
And my roarings are poured out like the waters.
For the thing which I greatly feared is come upon me,
And that which I was afraid of is come unto me.
I was not in safety,
Neither had I rest,
Neither was I quiet;
Yet trouble came.

ELIPHAZ ANSWERS JOB

(Job IV-V)

THEN Eliphaz the Temanite answered and said,
If we assay to commune with thee, wilt thou be grieved?
But who can withhold himself from speaking?
Behold, thou hast instructed many,
And thou hast strengthened the weak hands.
Thy words have upholden him that was falling,
And thou hast strengthened the feeble knees.
But now it is come upon thee, and thou faintest;

It toucheth thee, and thou art troubled.

Is not this thy fear, thy confidence, thy hope, and the
uprightness of thy ways?

Remember, I pray thee, who ever perished, being
innocent?

Or where were the righteous cut off?

Even as I have seen, they that plow iniquity, and sow
wickedness, reap the same.

By the blast of God they perish,

And by the breath of his nostrils are they consumed.

The roaring of the lion, and the voice of the fierce lion,
and the teeth of the young lions, are broken.

The old lion perisheth for lack of prey,

And the stout lion's whelps are scattered abroad.

Now a thing was secretly brought to me,

And mine ear received a little thereof,

In thoughts from the visions of the night,

When deep sleep falleth on men.

Fear came upon me, and trembling,

Which made all my bones to shake.

Then a spirit passed before my face;

The hair of my flesh stood up;

It stood still, but I could not discern the form thereof;

An image was before mine eyes, there was silence, and

I heard a voice, saying,

Shall mortal man be more just than God?

Shall a man be more pure than his maker?

Behold, he put no trust in his servants;

And his angels he charged with folly;

How much less in them that dwell in houses of clay,

Whose foundation is in the dust,

Which are crushed before the moth?

They are destroyed from morning to evening;

They perish for ever without any regarding it.

Doth not their excellency which is in them go away?
They die, even without wisdom.
Call now, if there be any that will answer thee.
And to which of the saints wilt thou turn?
For wrath killeth the foolish man,
And envy slayeth the silly one.
I have seen the foolish taking root;
But suddenly I cursed his habitation.
His children are far from safety,
And they are crushed in the gate,
Neither is there any to deliver them,
Whose harvest the hungry eateth up,
And taketh it even out of the thorns,
And the robber swalloweth up their substance.
Although affliction cometh not forth of the dust,
Neither doth trouble spring out of the ground,
Yet man is born unto trouble, as the sparks fly upward.
I would seek unto God,
And unto God would I commit my cause,
Which doeth great things and unsearchable,
Marvelous things without number;
Who giveth rain upon the earth,
And sendeth waters upon the fields:
To set up on high those that be low;
That those which mourn may be exalted to safety.
He disappointeth the devices of the crafty,
So that their hands cannot perform their enterprise.
He taketh the wise in their own craftiness;
And the counsel of the froward is carried headlong.
They meet with darkness in the daytime,
And grope in the noonday as in the night.
But he saveth the poor from the sword, from their
mouth, and from the hand of the mighty.
So the poor hath hope,

And iniquity stoppeth her mouth.

Behold, happy is the man whom God correcteth.

Therefore despise not thou the chastening of the Almighty;

For he maketh sore, and bindeth up;

He woundeth, and his hands make whole.

He shall deliver thee in six troubles;

Yea, in seven there shall no evil touch thee.

In famine he shall redeem thee from death;

And in war from the power of the sword.

Thou shalt be hid from the scourge of the tongue;

Neither shalt thou be afraid of destruction when it cometh.

At destruction and famine thou shalt laugh;

Neither shalt thou be afraid of the beasts of the earth.

For thou shalt be in league with the stones of the field;

And the beasts of the field shall be at peace with thee.

And thou shalt know that thy tabernacle shall be in peace;

And thou shalt visit thy habitation, and shalt not sin.

Thou shalt know also that thy seed shall be great,

And thine offspring as the grass of the earth.

Thou shalt come to thy grave in a full age,

Like as a shock of corn cometh in in his season.

Lo this, we have searched it, so it is;

Hear it, and know thou it for thy good.

JOB IS WEARY OF LIFE

(*Job VI-VII*)

BUT Job answered and said,

Oh that my grief were thoroughly weighed,

And my calamity laid in the balances together !
For now it would be heavier than the sand of the sea ;
Therefore my words are swallowed up.
For the arrows of the Almighty are within me, the poison
 whereof drinketh up my spirit ;
The terrors of God do set themselves in array against me.
Doth the wild ass bray when he hath grass ?
Or loweth the ox over his fodder ?
Can that which is unsavory be eaten without salt ?
Or is there any taste in the white of an egg ?
The things that my soul refused to touch are as my
 sorrowful meat.
Oh that I might have my request ;
And that God would grant me the thing that I long for .
Even that it would please God to destroy me ;
That he would let loose his hand, and cut me off !
Then should I yet have comfort ;
Yea, I would harden myself in sorrow.
Let him not spare ;
For I have not concealed the words of the Holy One.
What is my strength, that I should hope ?
And what is mine end, that I should prolong my life ?
Is my strength the strength of stones ?
Or is my flesh of brass ?
Is not my help in me ?
And is wisdom driven quite from me ?
To him that is afflicted pity should be showed from his
 friend ;
But he forsaketh the fear of the Almighty.
My brethren have dealt deceitfully as a brook,
And as the stream of brooks they pass away ;
Which are blackish by reason of the ice,
And wherein the snow is hid.
What time they wax warm, they vanish ;

When it is hot, they are consumed out of their place.
The paths of their way are turned aside;
They go to nothing, and perish.
The troops of Tema looked,
The companies of Sheba waited for them.
They were confounded because they had hoped;
They came thither, and were ashamed.
For now ye are nothing;
Ye see me casting down, and are afraid.
Did I say, Bring unto me?
Or, Give a reward for me of your substance?
Or, Deliver me from the enemy's hand?
Or, Redeem me from the hand of the mighty?
Teach me, and I will hold my tongue;
And cause me to understand wherein I have erred.
How forcible are right words!
But what doth your arguing reprove?
Do ye imagine to reprove words,
And the speeches of one that is desperate, which are as
wind?
Yea, ye overwhelm the fatherless,
And ye dig a pit for your friend.
Now therefore be content, look upon me;
For it is evident unto you if I lie.
Return, I pray you, let it not be iniquity;
Yea, return again, my righteousness is in it.
Is there iniquity in my tongue?
Cannot my taste discern perverse things?
Is there not an appointed time to man upon earth?
Are not his days also like the days of a hireling?
As a servant earnestly desireth the shadow,
And as a hireling looketh for the reward of his work,
So am I made to possess months of vanity,
And wearisome nights are appointed to me.

When I lie down, I say, When shall I arise, and the night
be gone?

And I am full of tossings to and fro unto the dawning
of the day.

My flesh is clothed with worms and clods of dust;

My skin is broken, and become loathsome.

My days are swifter than a weaver's shuttle,

And are spent without hope.

O remember that my life is wind;

Mine eye shall no more see good.

The eye of him that hath seen me shall see me no more;

Thine eyes are upon me, and I am not.

As the cloud is consumed and vanisheth away,

So he that goeth down to the grave shall come up no
more.

He shall return no more to his house,

Neither shall his place know him any more.

Therefore I will not refrain my mouth;

I will speak in the anguish of my spirit;

I will complain in the bitterness of my soul.

Am I a sea, or a whale, that thou settest a watch over me?

When I say, My bed shall comfort me,

My couch shall ease my complaint;

Then thou scarest me with dreams,

And terrifiest me through visions,

So that my soul chooseth strangling,

And death rather than my life.

I loathe it;

I would not live alway;

Let me alone;

For my days are vanity.

What is man, that thou shouldest magnify him?

And that thou shouldest set thine heart upon him?

And that thou shouldest visit him every morning,

And try him every moment?
How long wilt thou not depart from me,
Nor let me alone till I swallow down my spittle?
I have sinned;
What shall I do unto thee, O thou preserver of men?
Why hast thou set me as a mark against thee,
So that I am a burden to myself?
And why dost thou not pardon my transgression,
And take away mine iniquity?
For now shall I sleep in the dust;
And thou shalt seek me in the morning,
But I shall not be.

BILDAD DEFENDS DIVINE JUSTICE

(*Job VIII*)

THEN answered Bildad the Shuhite, and said,
How long wilt thou speak these things?
And how long shall the words of thy mouth be like a
strong wind?
Doth God pervert judgment?
Or doth the Almighty pervert justice?
If thy children have sinned against him,
And he have cast them away for their transgression;
If thou wouldest seek unto God betimes,
And make thy supplication to the Almighty;
If thou wert pure and upright;
Surely now he would awake for thee,
And make the habitation of thy righteousness prosperous.
Though thy beginning was small,
Yet thy latter end should greatly increase.

For enquire, I pray thee, of the former age,
And prepare thyself to the search of their fathers
(For we are but of yesterday, and know nothing,
Because our days upon earth are a shadow) :
Shall not they teach thee,
And tell thee, and utter words out of their heart?
Can the rush grow up without mire?
Can the flag grow without water?
Whilst it is yet in his greenness, and not cut down, it
 withereth before any other herb.
So are the paths of all that forget God;
And the hypocrite's hope shall perish,
Whose hope shall be cut off,
And whose trust shall be a spider's web.
He shall lean upon his house, but it shall not stand;
He shall hold it fast, but it shall not endure.
He is green before the sun,
And his branch shooteth forth in his garden.
His roots are wrapped about the heap,
And seeth the place of stones.
If he destroy him from his place,
Then it shall deny him, saying, I have not seen thee.
Behold, this is the joy of his way,
And out of the earth shall others grow.
Behold, God will not cast away a perfect man,
Neither will he help the evildoers,
Till he fill thy mouth with laughing,
And thy lips with rejoicing.
They that hate thee shall be clothed with shame;
And the dwelling place of the wicked shall come to
 nought.

JOB PLEADS FOR REST

(Job IX-X)

THEN Job answered and said,
I know it is so of a truth:
But how should man be just with God?
If he will contend with him,
He cannot answer him one of a thousand.
He is wise in heart, and mighty in strength;
Who hath hardened himself against him, and hath
prospered?
Which removeth the mountains, and they know not;
Which overturneth them in his anger.
Which shaketh the earth out of her place,
And the pillars thereof tremble.
Which commandeth the sun, and it riseth not;
And sealeth up the stars.
Which alone spreadeth out the heavens,
And treadeth upon the waves of the sea.
Which maketh Arcturus, Orion, and Pleiades, and the
chambers of the south.
Which doeth great things past finding out;
Yea, and wonders without number.
Lo, he goeth by me, and I see him not;
He passeth on also, but I perceive him not.
Behold, he taketh away, who can hinder him?
Who will say unto him, What doest thou?
If God will not withdraw his anger, the proud helpers
do stoop under him.
How much less shall I answer him,
And choose out my words to reason with him?
Whom, though I were righteous, yet would I not answer,

But I would make supplication to my judge.

If I had called, and he had answered me,

Yet would I not believe that he had hearkened unto my voice.

For he breaketh me with a tempest,

And multiplieth my wounds without cause.

He will not suffer me to take my breath,

But filleth me with bitterness.

If I speak of strength, lo, he is strong;

And if of judgment, who shall set me a time to plead?

If I justify myself, mine own mouth shall condemn me;

If I say, I am perfect, it shall also prove me perverse.

Though I were perfect, yet would I not know my soul;

I would despise my life.

This is one thing, therefore I said it,

He destroyeth the perfect and the wicked.

If the scourge slay suddenly, he will laugh at the trial
of the innocent.

The earth is given into the hand of the wicked;

He covereth the faces of the judges thereof;

If not, where, and who is he?

Now my days are swifter than a post;

They flee away, they see no good.

They are passed away as the swift ships,

As the eagle that hasteth to the prey.

If I say, I will forget my complaint,

I will leave off my heaviness, and comfort myself.

I am afraid of all my sorrows,

I know that thou wilt not hold me innocent.

If I be wicked, why then labor I in vain?

If I wash myself with snow-water, and make my hands
never so clean;

Yet shalt thou plunge me in the ditch,

And mine own clothes shall abhor me.

For he is not a man, as I am, that I should answer him,
And we should come together in judgment.
Neither is there any daysman betwixt us,
That might lay his hand upon us both.
Let him take his rod away from me,
And let not his fear terrify me.
Then would I speak, and not fear him;
But it is not so with me.
My soul is weary of my life;
I will leave my complaint upon myself;
I will speak in the bitterness of my soul.
I will say unto God, Do not condemn me;
Show me wherefore thou contendest with me.
Is it good unto thee that thou shouldest oppress,
That thou shouldest despise the work of thine hands,
And shine upon the counsel of the wicked?
Hast thou eyes of flesh?
Or seest thou as man seeth?
Are thy days as the days of man?
Are thy years as man's days,
That thou enquirest after mine iniquity,
And searchest after my sin?
Thou knowest that I am not wicked;
And there is none that can deliver out of thine hand.
Thine hands have made me and fashioned me together
round about;
Yet thou dost destroy me.
Remember, I beseech thee, that thou hast made me as the
clay;
And wilt thou bring me into dust again?
Hast thou not poured me out as milk,
And curdled me like cheese?
Thou hast clothed me with skin and flesh,
And hast fenced me with bones and sinews.

Thou hast granted me life and favor,
And thy visitation hath preserved my spirit.
And these things hast thou hid in thine heart;
I know that this is with thee.
If I sin, then thou markest me,
And thou wilt not acquit me from mine iniquity.
If I be wicked, woe unto me;
And if I be righteous, yet will I not lift up my head.
I am full of confusion;
Therefore see thou mine affliction, for it increaseth.
Thou huntest me as a fierce lion;
And again thou showest thyself marvelous upon me.
Thou renewest thy witnesses against me,
And increasest thine indignation upon me;
Changes and war are against me.
Wherefore then hast thou brought me forth out of the
womb?
Oh that I had given up the ghost, and no eye had seen me!
I should have been as though I had not been;
I should have been carried from the womb to the grave.
Are not my days few?
Cease then, and let me alone, that I may take comfort a
little,
Before I go whence I shall not return,
Even to the land of darkness and the shadow of death:
A land of darkness, as darkness itself;
And of the shadow of death, without any order,
And where the light is as darkness.

ZOPHAR REPROVES JOB

(Job XI)

THEN answered Zophar the Naamathite, and said,
Should not the multitude of words be answered?
And should a man full of talk be justified?
Should thy lies make men hold their peace?
And when thou mockest, shall no man make thee
ashamed?

For thou hast said, My doctrine is pure,
And I am clean in thine eyes.
But oh that God would speak,
And open his lips against thee;
And that he would show thee the secrets of wisdom, that
they are double to that which is!
Know therefore that God exacteth of thee less than thine
iniquity deserveth.

Canst thou by searching find out God?
Canst thou find out the Almighty unto perfection?
It is as high as heaven; what canst thou do?
Deeper than hell; what canst thou know?
The measure thereof is longer than the earth,
And broader than the sea.
If he cut off, and shut up, or gather together,
Then who can hinder him?
For he knoweth vain men: he seeth wickedness also;
Will he not then consider it?
For vain man would be wise, though man be born like a
wild ass's colt.

If thou prepare thine heart, and stretch out thine hands
toward him;
If iniquity be in thine hand, put it far away,

And let not wickedness dwell in thy tabernacles.
For then shalt thou lift up thy face without spot;
Yea, thou shalt be steadfast, and shalt not fear:
Because thou shalt forget thy misery,
And remember it as waters that pass away;
And thine age shall be clearer than the noonday;
Thou shalt shine forth, thou shalt be as the morning.
And thou shalt be secure, because there is hope;
Yea, thou shalt dig about thee, and thou shalt take thy
rest in safety.
Also thou shalt lie down, and none shall make thee afraid;
Yea, many shall make suit unto thee.
But the eyes of the wicked shall fail,
And they shall not escape,
And their hope shall be as the giving up of the ghost.

JOB DEFENDS HIMSELF

(*Job* XII-XIV)

AND Job answered and said,
No doubt but ye are the people,
And wisdom shall die with you.
But I have understanding as well as you;
I am not inferior to you;
Yea, who knoweth not such things as these?
I am as one mocked of his neighbor, who calleth upon
God, and he answereth him;
The just upright man is laughed to scorn.
He that is ready to slip with his feet is as a lamp despised
in the thought of him that is at ease.
The tabernacles of robbers prosper,

And they that provoke God are secure;
Into whose hand God bringeth abundantly.
But ask now the beasts, and they shall teach thee;
And the fowls of the air, and they shall tell thee;
Or speak to the earth, and it shall teach thee;
And the fishes of the sea shall declare unto thee.
Who knoweth not in all these that the hand of the LORD
hath wrought this?
In whose hand is the soul of every living thing,
And the breath of all mankind.
Doth not the ear try words?
And the mouth taste his meat?
With the ancient is wisdom;
And in length of days understanding.
With him is wisdom and strength,
He hath counsel and understanding.
Behold, he breaketh down, and it cannot be built again;
He shutteth up a man, and there can be no opening.
Behold, he withholdeth the waters, and they dry up;
Also he sendeth them out, and they overturn the earth.
With him is strength and wisdom;
The deceived and the deceiver are his.
He leadeth counselors away spoiled,
And maketh the judges fools.
He looseth the bond of kings,
And girdeth their loins with a girdle.
He leadeth princes away spoiled,
And overthroweth the mighty.
He removeth away the speech of the trusty, and taketh
away the understanding of the aged.
He poureth contempt upon princes,
And weakeneth the strength of the mighty.
He discovereth deep things out of darkness,
And bringeth out to light the shadow of death.

He increaseth the nations, and destroyeth them;
He enlargeth the nations, and straiteneth them again.
He taketh away the heart of the chief of the people of
the earth,
And causeth them to wander in a wilderness where there
is no way.

They grope in the dark without light,
And he maketh them to stagger like a drunken man.
Lo, mine eye hath seen all this, mine ear hath heard and
understood it.

What ye know, the same do I know also:
I am not inferior unto you.

Surely I would speak to the Almighty,
And I desire to reason with God.

But ye are forgers of lies,
Ye are all physicians of no value.

O that ye would altogether hold your peace!
And it should be your wisdom.

Hear now my reasoning,
And hearken to the pleadings of my lips.

Will ye speak wickedly for God?
And talk deceitfully for him?

Will ye accept his person?
Will ye contend for God?

Is it good that he should search you out?
Or as one man mocketh another, do ye so mock him?
He will surely reprove you, if ye do secretly accept
persons.

Shall not his excellency make you afraid?
And his dread fall upon you?

Your remembrances are like unto ashes,
Your bodies to bodies of clay.

Hold your peace, let me alone, that I may speak,
And let come on me what will.

Wherefore do I take my flesh in my teeth,
And put my life in mine hand?
Though he slay me, yet will I trust in him;
But I will maintain mine own ways before him.
He also shall be my salvation;
For a hypocrite shall not come before him.
Hear diligently my speech,
And my declaration with your ears.
Behold now, I have ordered my cause;
I know that I shall be justified.
Who is he that will plead with me?
For now, if I hold my tongue, I shall give up the ghost.
Only do not two things unto me:
Then will I not hide myself from thee.
Withdraw thine hand far from me:
And let not thy dread make me afraid.
Then call thou, and I will answer;
Or let me speak, and answer thou me.
How many are mine iniquities and sins?
Make me to know my transgression and my sin.
Wherefore hidest thou thy face,
And holdest me for thine enemy?
Wilt thou break a leaf driven to and fro?
And wilt thou pursue the dry stubble?
For thou writest bitter things against me,
And makest me to possess the iniquities of my youth.
Thou putttest my feet also in the stocks,
And lookest narrowly unto all my paths;
Thou settest a print upon the heels of my feet.
And he, as a rotten thing, consumeth,
As a garment that is moth eaten.
Man that is born of a woman is of few days, and full
of trouble.
He cometh forth like a flower, and is cut down;

He fleeth also as a shadow, and continueth not.
And dost thou open thine eyes upon such an one,
And bringest me into judgment with thee?
Who can bring a clean thing out of an unclean? Not one.
Seeing his days are determined,
The number of his months are with thee,
Thou hast appointed his bounds that he cannot pass;
Turn from him, that he may rest,
Till he shall accomplish, as a hireling, his day.
For there is hope of a tree, if it be cut down, that it will
 sprout again,
And that the tender branch thereof will not cease.
Though the root thereof wax old in the earth,
And the stock thereof die in the ground;
Yet through the scent of water it will bud,
And bring forth boughs like a plant.
But man dieth, and wasteth away;
Yea, man giveth up the ghost, and where is he?
As the waters fail from the sea, and the flood decayeth
 and drieth up:
So man lieth down, and riseth not;
Till the heavens be no more, they shall not awake,
Nor be raised out of their sleep.
O that thou wouldest hide me in the grave,
That thou wouldest keep me secret, until thy wrath be
 past,
That thou wouldest appoint me a set time and remember
 me!
If a man die, shall he live again?
All the days of my appointed time will I wait, till my
 change come.
Thou shalt call, and I will answer thee;
Thou wilt have a desire to the work of thine hands.
For now thou numberest my steps;

Dost thou not watch over my sin?
My transgression is sealed up in a bag,
And thou sewest up mine iniquity.
And surely the mountain falling cometh to nought,
And the rock is removed out of his place.
The waters wear the stones;
Thou wastest away the things which grow out of the
dust of the earth;
And thou destroyest the hope of man.
Thou prevailest for ever against him, and he passeth;
Thou changest his countenance, and sendest him away.
His sons come to honor, and he knoweth it not;
And they are brought low, but he perceiveth it not of
them.
But his flesh upon him shall have pain,
And his soul within him shall mourn.

ELIHU'S WRATH IS KINDLED

(*Job XXXII-XXXIII*)

So these three men ceased to answer Job, because he was righteous in his own eyes. Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God. Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job. Now Elihu had waited till Job had spoken, because they were elder than he. When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled. And Elihu the son of Barachel the Buzite answered and said,

I am young, and ye are very old;
Wherefore I was afraid, and durst not show you mine
opinion.

I said, Days should speak,
And multitude of years should teach wisdom.
But there is a spirit in man;
And the inspiration of the Almighty giveth them under-
standing.

Great men are not always wise;
Neither do the aged understand judgment.
Therefore I said, Hearken to me;
I also will show mine opinion.
Behold, I waited for your words;
I gave ear to your reasons, whilst ye searched out what
to say.

Yea, I attended unto you, and, behold, there was none of
you that convinced Job,
Or that answered his words;
Lest ye should say, We have found out wisdom:
God thrusteth him down, not man.
Now he hath not directed his words against me;
Neither will I answer him with your speeches.
They were amazed, they answered no more;
They left off speaking.

When I had waited (for they spake not,
But stood still, and answered no more);
I said, I will answer also my part,
I also will show mine opinion.
For I am full of matter,
The spirit within me constraineth me.
Behold, my belly is as wine which hath no vent;
It is ready to burst like new bottles.
I will speak, that I may be refreshed;
I will open my lips and answer.

Let me not, I pray you, accept any man's person,
Neither let me give flattering titles unto man.
For I know not to give flattering titles;
In so doing my maker would soon take me away.
Wherefore, Job, I pray thee, hear my speeches,
And hearken to all my words.
Behold, now I have opened my mouth,
My tongue hath spoken in my mouth.
My words shall be of the uprightness of my heart;
And my lips shall utter knowledge clearly.
The Spirit of God hath made me,
And the breath of the Almighty hath given me life.
If thou canst answer me, set thy words in order before
me, stand up.
Behold, I am according to thy wish in God's stead;
I also am formed out of the clay.
Behold, my terror shall not make thee afraid,
Neither shall my hand be heavy upon thee.
Surely thou hast spoken in mine hearing,
And I have heard the voice of thy words, saying,
I am clean without transgression,
I am innocent;
Neither is there iniquity in me.
Behold, he findeth occasions against me,
He counteth me for his enemy.
He putteth my feet in the stocks,
He marketh all my paths.
Behold, in this thou art not just;
I will answer thee, that God is greater than man.
Why dost thou strive against him?
For he giveth not account of any of his matters.
For God speaketh once, yea twice, yet man perceiveth
it not.
In a dream, in a vision of the night,

When deep sleep falleth upon men,
In slumberings upon the bed;
Then he openeth the ears of men,
And sealeth their instruction,
That he may withdraw man from his purpose,
And hide pride from man.
He keepeth back his soul from the pit,
And his life from perishing by the sword.
He is chastened also with pain upon his bed,
And the multitude of his bones with strong pain,
So that his life abhorreth bread,
And his soul dainty meat.
His flesh is consumed away, that it cannot be seen;
And his bones that were not seen stick out.
Yea, his soul draweth near unto the grave,
And his life to the destroyers.
If there be a messenger with him, an interpreter, one
among a thousand, to show unto man his uprightness:
Then he is gracious unto him, and saith, Deliver him
from going down to the pit;
I have found a ransom.
His flesh shall be fresher than a child's;
He shall return to the days of his youth;
He shall pray unto God, and he will be favorable unto
him;
And he shall see his face with joy;
For he will render unto man his righteousness.
He looketh upon men, and if any say, I have sinned, and
perverted that which was right, and it profited me
not,
He will deliver his soul from going into the pit,
And his life shall see the light.
Lo, all these things worketh God oftentimes with man,

To bring back his soul from the pit,
To be enlightened with the light of the living.
Mark well, O Job, hearken unto me;
Hold thy peace, and I will speak.
If thou hast any thing to say, answer me;
Speak, for I desire to justify thee.
If not, hearken unto me;
Hold thy peace, and I shall teach thee wisdom.

THE LORD SPEAKS OUT OF THE WHIRLWIND
(*Job XXXVIII-XLI*)

THEN the LORD answered Job out of the whirlwind, and
said,
Who is this that darkeneth counsel by words without
knowledge?
Gird up now thy loins like a man;
For I will demand of thee, and answer thou me.
Where wast thou when I laid the foundations of the
earth?
Declare, if thou hast understanding.
Who hath laid the measures thereof, if thou knowest?
Or who hath stretched the line upon it?
Whereupon are the foundations thereof fastened?
Or who laid the corner stone thereof,
When the morning stars sang together,
And all the sons of God shouted for joy?
Or who shut up the sea with doors, when it brake forth,
As if it had issued out of the womb?
When I made the cloud the garment thereof,
And thick darkness a swaddlingband for it,
And brake up for it my decreed place,

And set bars and doors,
And said, Hitherto shalt thou come, but no further;
And here shall thy proud waves be stayed?
Hast thou commanded the morning since thy days,
And caused the dayspring to know his place,
That it might take hold of the ends of the earth,
That the wicked might be shaken out of it?
It is turned as clay to the seal;
And they stand as a garment.
And from the wicked their light is withholden,
And the high arm shall be broken.
Hast thou entered into the springs of the sea?
Or hast thou walked in the search of the depth?
Have the gates of death been opened unto thee?
Or hast thou seen the doors of the shadow of death?
Hast thou perceived the breadth of the earth?
Declare if thou knowest it all.
Where is the way where light dwelleth?
And as for darkness, where is the place thereof,
That thou shouldest take it to the bound thereof,
And that thou shouldest know the paths to the house
thereof?
Knowest thou it, because thou wast then born?
Or because the number of thy days is great?
Hast thou entered into the treasures of the snow?
Or hast thou seen the treasures of the hail,
Which I have reserved against the time of trouble,
Against the day of battle and war?
By what way is the light parted,
Which scattereth the east wind upon the earth?
Who hath divided a watercourse for the overflowing of
waters,
Or a way for the lightning of thunder;
To cause it to rain on the earth where no man is,

On the wilderness, wherein there is no man;
To satisfy the desolate and waste ground,
And to cause the bud of the tender herb to spring forth?
Hath the rain a father?
Or who hath begotten the drops of dew?
Out of whose womb came the ice?
And the hoary frost of heaven, who hath gendered it?
The waters are hid as with a stone,
And the face of the deep is frozen.
Canst thou bind the sweet influences of Pleiades,
Or lose the bands of Orion?
Canst thou bring forth Mazzaroth in his season?
Or canst thou guide Arcturus with his sons?
Knowest thou the ordinances of heaven?
Canst thou set the dominion thereof in the earth?
Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee?
Canst thou send lightnings,
That they may go, and say unto thee, Here we are?
Who hath put wisdom in the inward parts?
Or who hath given understanding to the heart?
Who can number the clouds in wisdom?
Or who can stay the bottles of heaven,
When the dust groweth into hardness,
And the clods cleave fast together?
Wilt thou hunt the prey for the lion?
Or fill the appetite of the young lions,
When they couch in their dens,
And abide in the covert to lie in wait?
Who provideth for the raven his food?
When his young ones cry unto God,
They wander for lack of meat.
Knowest thou the time when the wild goats of the rock
bring forth?

Or canst thou mark when the hinds do calve?
Canst thou number the months that they fulfil?
Or knowest thou the time when they bring forth?
They bow themselves, they bring forth their young ones,
They cast out their sorrows.
Their young ones are in good liking,
They grow up with corn;
They go forth, and return not unto them.
Who hath sent out the wild ass free?
Or who hath loosed the bands of the wild ass?
Whose house I have made the wilderness,
And the barren land his dwellings.
He scorneth the multitude of the city,
Neither regardeth he the crying of the driver.
The range of the mountains is his pasture,
And he searcheth after every green thing.
Will the unicorn be willing to serve thee,
Or abide by thy crib?
Canst thou bind the unicorn with his band in the furrow?
Or will he harrow the valleys after thee?
Wilt thou trust him, because his strength is great?
Or wilt thou leave thy labor to him?
Wilt thou believe him, that he will bring home thy seed,
And gather it into thy barn?
Gavest thou the goodly wings unto the peacocks?
Or wings and feathers unto the ostrich?
Which leaveth her eggs in the earth,
And warmeth them in dust,
And forgetteth that the foot may crush them,
Or that the wild beast may break them.
She is hardened against her young ones, as though they
were not hers;
Her labor is in vain without fear,
Because God hath deprived her of wisdom,

Neither hath he imparted to her understanding.
What time she lifteth up herself on high,
She scorneth the horse and his rider.
Hast thou given the horse strength?
Hast thou clothed his neck with thunder?
Canst thou make him afraid as a grasshopper?
The glory of his nostrils is terrible.
He paweth in the valley, and rejoiceth in his strength;
He goeth on to meet the armed men.
He mocketh at fear,
And is not affrighted;
Neither turneth he back from the sword.
The quiver rattleth against him,
The glittering spear and the shield.
He swalloweth the ground with fierceness and rage;
Neither believeth he that it is the sound of the trumpet.
He saith among the trumpets, Ha, ha;
And he smelleth the battle afar off,
The thunder of the captains, and the shouting.
Doth the hawk fly by thy wisdom,
And stretch her wings toward the south?
Doth the eagle mount up at thy command
And make her nest on high?
She dwelleth and abideth on the rock,
Upon the crag of the rock, and the strong place.
From thence she seeketh the prey,
And her eyes behold afar off.
Her young ones also suck up blood;
And where the slain are, there is she.

Moreover, the LORD answered Job, and said,
Shall he that contendeth with the Almighty instruct
him?
He that reproveth God, let him answer it.

Then Job answered the LORD, and said,
Behold, I am vile; what shall I answer thee?
I will lay mine hand upon my mouth.
Once have I spoken; but I will not answer.
Yea, twice; but I will proceed no further.

Then answered the LORD unto Job out of the whirlwind,
and said,
Gird up thy loins now like a man;
I will demand of thee, and declare thou unto me.
Wilt thou also disannul my judgment?
Wilt thou condemn me, that thou mayest be righteous?
Hast thou an arm like God?
Or canst thou thunder with a voice like him?
Deck thyself now with majesty and excellency;
And array thyself with glory and beauty.
Cast abroad the rage of thy wrath;
And behold every one that is proud, and abase him.
Look on every one that is proud, and bring him low;
And tread down the wicked in their place.
Hide them in the dust together;
And bind their faces in secret.
Then will I also confess unto thee
That thine own right hand can save thee.
Behold now behemoth, which I made with thee;
He eateth grass as an ox.
Lo, now, his strength is in his loins,
And his force is in the navel of his belly.
He moveth his tail like a cedar;
The sinews of his stones are wrapped together.
His bones are as strong pieces of brass;
His bones are like bars of iron.
He is the chief of the ways of God;

He that made him can make his sword to approach unto him.

Surely the mountains bring him forth food,
Where all the beasts of the field play.

He lieth under the shady trees,
In the covert of the reed, and fens.

The shady trees cover him with their shadow;
The willows of the brook compass him about.

Behold, he drinketh up a river, and hasteth not;
He trusteth that he can draw up Jordan into his mouth.
He taketh it with his eyes;

His nose pierceth through snares.

Canst thou draw out leviathan with a hook?

Or his tongue with a cord which thou lettest down?

Canst thou put a hook into his nose?

Or bore his jaw through with a thorn?

Will he make many supplications unto thee?

Will he speak soft words unto thee?

Will he make a covenant with thee?

Wilt thou take him for a servant for ever?

Wilt thou play with him as with a bird?

Or wilt thou bind him for thy maidens?

Shall the companions make a banquet of him?

Shall they part him among the merchants?

Canst thou fill his skin with barbed irons?

Or his head with fish spears?

Lay thine hand upon him,

Remember the battle,

Do no more.

Behold, the hope of him is in vain;

Shall not one be cast down even at the sight of him?

None is so fierce that dare stir him up.

Who then is able to stand before me?

Who hath prevented me, that I should repay him?

Whatsoever is under the whole heaven is mine.
I will not conceal his parts, nor his power,
Nor his comely proportion.
Who can discover the face of his garment?
Or who can come to him with his double bridle?
Who can open the doors of his face?
His teeth are terrible round about.
His scales are his pride,
Shut up together as with a close seal.
One is so near to another,
That no air can come between them.
They are joined one to another, they stick together,
That they cannot be sundered.
By his neesings a light doth shine,
And his eyes are like the eyelids of the morning.
Out of his mouth go burning lamps,
And sparks of fire leap out.
Out of his nostrils goeth smoke,
As out of a seething pot or caldron.
His breath kindleth coals,
And a flame goeth out of his mouth.
In his neck remaineth strength,
And sorrow is turned into joy before him.
The flakes of his flesh are joined together;
They are firm in themselves;
They cannot be moved.
His heart is as firm as a stone;
Yea, as hard as a piece of the nether millstone.
When he raiseth up himself, the mighty are afraid;
By reason of breakings they purify themselves.
The sword of him that layeth at him cannot hold;
The spear, the dart, nor the habergeon;
He esteemeth iron as straw,
And brass as rotten wood;

The arrow cannot make him flee;
Slingstones are turned with him into stubble;
Darts are counted as stubble;
He laugheth at the shaking of a spear;
Sharp stones are under him;
He spreadeth sharp pointed things upon the mire.
He maketh the deep to boil like a pot;
He maketh the sea like a pot of ointment.
He maketh a path to shine after him;
One would think the deep to be hoary.
Upon earth there is not his like,
Who is made without fear.
He beholdeth all high things;
He is a king over all the children of pride.

JOB'S FINAL ANSWER

(*Job* XLII.1-6)

THEN Job answered the LORD, and said,
I know that thou canst do everything,
And that no thought can be withholden from thee.
Who is he that hideth counsel without knowledge?
Therefore have I uttered that I understood not;
Things too wonderful for me, which I knew not.
Hear, I beseech thee, and I will speak;
I will demand of thee, and declare thou unto me.
I have heard of thee by the hearing of the ear;
But now mine eye seeth thee.
Wherefore I abhor myself,
And repent in dust and ashes.

GOD'S JUDGMENT AND RESTORATION OF JOB

(Job XLII.7-17)

AND it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you. For him will I accept; lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job. So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them; the LORD also accepted Job. And the LORD turned the captivity of Job, when he prayed for his friends; also the LORD gave Job twice as much as he had before.

Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house; and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him; every man also gave him a piece of money, and everyone an earring of gold.

So the LORD blessed the latter end of Job more than his beginning; for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. He had also seven sons and three daughters. And he called the name of the first, Jemima; and the name of the second, Kezia; and the

name of the third, Keren-happuch. And in all the land were no women found so fair as the daughters of Job; and their father gave them inheritance among their brethren.

After this lived Job a hundred and forty years, and saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days.

THE BOOK OF PROVERBS

The Book of Proverbs stands first in the canonical order and is the most representative collection of the so-called "wise sayings" in Hebrew literature. The "wise men" or sages, to whom we owe the wisdom literature of the late Old Testament period, concerned themselves chiefly with the questions of practical import, and with the general moral principles which underlie human conduct. They shared the prophet's interest in moral problems; but while his emphasis was upon the spiritual side of morality, theirs was upon the side of reason. As representatives of the priestly period in Hebrew history they shared, likewise, the priests' and the scribes' interest in the law. Here, again, there was this difference: the priest was concerned with its ceremonial and liturgical aspects, the scribe with its formal and technical interpretation, the sage with its rational foundation and relationship to universal truth. The sages are by Driver, who refers to Delitzsch and Cheyne, called the Humanists of Israel.

An analysis of the Book reveals that it is a collection of eight distinct minor groups of proverbs, most of them with their own titles and introductions. The first of these minor groups (Ch. I-IX) is distinct from the remaining sections of the book both in content and style; it presents, and deals throughout with one general subject, the "Praise of Wisdom," and is marked by the regularity and smoothness of its parallelistic verse. It comes to an appropriate climax in Chapter VIII in a beautiful personification of wisdom as the counselor and ministering agent of God. The groups which follow are, with a few exceptions, more typical of the true character of the Oriental proverb; the second (Ch. X-XXII. 16) entitled the "Proverbs of Solomon" offers a very good example. The chapters representing the remaining sections continue in the strain of the second section, with occasional moods of poetic exaltation suggestive of the first nine chapters. The Book of Proverbs closes with one of these poems of exaltation in the "Praise

of a Good Woman," which, though the picture it presents is Oriental, is a beautiful expression of tested truth.

The composite character of the Book indicates that it has a literary history covering, in all probability, a period of more than five hundred years. Chapters X.1-XXII.16 are commonly placed in the golden days of the Hebrew monarchy; Chapters I-IX, shortly before the exile; the remaining portions during and after the period of the exile. How many of the proverbs of the earliest section may be attributed to Solomon remains at the present time an altogether unsettled question.

IN PRAISE OF WISDOM

(*Proverbs* III.13-20)

HAPPY is the man that findeth wisdom,
And the man that getteth understanding.
For the merchandise of it is better than the merchandise
of silver,
And the gain thereof than fine gold.
She is more precious than rubies;
And all the things thou canst desire are not to be compared
unto her.
Length of days is in her right hand;
And in her left hand riches and honor.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold upon her;
And happy is every one that retaineth her.
The LORD by wisdom hath founded the earth;
By understanding hath he established the heavens.
By his knowledge the depths are broken up,
And the clouds drop down the dew.

THE PATH OF THE JUST

(Proverbs IV.14-19)

ENTER not into the path of the wicked,
And go not in the way of evil men.
Avoid it, pass not by it,
Turn from it, and pass away.
For they sleep not, except they have done mischief;
And their sleep is taken away, unless they cause some
to fall.
For they eat the bread of wickedness,
And drink the wine of violence.
But the path of the just is as the shining light,
That shineth more and more unto the perfect day.
The way of the wicked is as darkness;
They know not at what they stumble.

AGAINST SLOTH

(Proverbs VI.6-11)

Go to the ant, thou sluggard;
Consider her ways, and be wise:
Which having no guide, overseer, or ruler,
Provideth her meat in the summer,
And gathereth her food in the harvest.
How long wilt thou sleep, O sluggard?
When wilt thou arise out of thy sleep?
Yet a little sleep, a little slumber,
A little folding of the hands to sleep:
So shall thy poverty come as one that travelleth,
And thy want as an armed man.

SEVEN THINGS HATEFUL TO GOD

(Proverbs VI.16-19)

THESE six things doth the LORD hate: yea, seven are an abomination unto him:

A proud look,
A lying tongue,
And hands that shed innocent blood,
A heart that deviseth wicked imaginations,
Feet that be swift in running to mischief,
A false witness that speaketh lies,
And he that soweth discord among brethren.

THE STRANGE WOMAN

(Proverbs VII)

My son, keep my words,
And lay up my commandments with thee.
Keep my commandments, and live;
And my law as the apple of thine eye.
Bind them upon thy fingers,
Write them upon the table of thine heart.
Say unto wisdom, Thou art my sister;
And call understanding thy kinswoman,
That they may keep thee from the strange woman,
From the stranger which flattereth with her words.
For at the window of my house I looked through my casement,
And beheld among the simple ones,

I discerned among the youths a young man void of understanding,
Passing through the street near her corner;
And he went the way to her house,
In the twilight, in the evening,
In the black and dark night.
And, behold, there met him a woman with the attire of a harlot, and subtle of heart.
(She is loud and stubborn; her feet abide not in her house;
Now is she without, now in the streets,
And lieth in wait at every corner.)
So she caught him, and kissed him,
And with an impudent face said unto him,
I have peace offerings with me;
This day have I paid my vows.
Therefore came I forth to meet thee,
Diligently to seek thy face,
And I have found thee.
I have decked my bed with coverings of tapestry,
With carved works, with fine linen of Egypt.
I have perfumed my bed with myrrh, aloes, and cinnamon.
Come, let us take our fill of love until the morning;
Let us solace ourselves with loves.
For the goodman is not at home,
He is gone a long journey:
He hath taken a bag of money with him,
And will come home at the day appointed.
With her much fair speech she caused him to yield,
With the flattering of her lips she forced him.
He goeth after her straightway, as an ox goeth to the slaughter,
Or as a fool to the correction of the stocks,

Till a dart strike through his liver;
As a bird hasteth to the snare,
And knoweth not that it is for his life.
Hearken unto me now therefore, O ye children,
And attend to the words of my mouth.
Let not thine heart decline to her ways,
Go not astray in her paths.
For she hath cast down many wounded;
Yea, many strong men have been slain by her.
Her house is the way to hell,
Going down to the chambers of death.

THE WINEBIBBER

(*Proverbs* XXIII.29-35)

WHO hath woe?
Who hath sorrow?
Who hath contentions?
Who hath babbling?
Who hath wounds without cause?
Who hath redness of eyes?
They that tarry long at the wine;
They that go to seek mixed wine.
Look not thou upon the wine when it is red,
When it giveth his color in the cup,
When it moveth itself aright.
At the last it biteth like a serpent,
And stingeth like an adder.
Thine eyes shall behold strange women,
And thine heart shall utter perverse things.
Yea, thou shalt be as he that lieth down in the midst of
the sea,

Or as he that lieth upon the top of a mast.
 They have stricken me, shalt thou say, and I was not sick;
 They have beaten me, and I felt it not;
 When shall I awake?
 I will seek it yet again.

AN EVIL GENERATION

(*Proverbs* XXX.11-14)

THERE is a generation that curseth their father, and doth not bless their mother.

There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.

There is a generation, O how lofty are their eyes! and their eyelids are lifted up.

There is a generation, whose teeth are as swords, and their jaw-teeth as knives, to devour the poor from off the earth, and the needy from among men.

FOUR THINGS TOO WONDERFUL

(*Proverbs* XXX.18-19)

There be three things which are too wonderful for me,
 yea, four which I know not:

The way of an eagle in the air;

The way of a serpent upon a rock;

The way of a ship in the midst of the sea;

And the way of a man with a maid.

THE VIRTUOUS WOMAN

(Proverbs XXXI. 10-31)

WHO can find a virtuous woman?
For her price is far above rubies.
The heart of her husband doth safely trust in her,
So that he shall have no need of spoil.
She will do him good and not evil all the days of her life.
She seeketh wool, and flax,
And worketh willingly with her hands.
She is like the merchants' ships;
She bringeth her food from afar.
She riseth also while it is yet night,
And giveth meat to her household, and a portion to her maidens.
She considereth a field, and buyeth it;
With the fruit of her hands she planteth a vineyard.
She girdeth her loins with strength,
And strengtheneth her arms.
She perceiveth that her merchandise is good;
Her candle goeth not out by night.
She layeth her hands to the spindle,
And her hands hold the distaff.
She stretcheth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.
She is not afraid of the snow for her household;
For all her household are clothed with scarlet.
She maketh herself coverings of tapestry;
Her clothing is silk and purple.
Her husband is known in the gates,
When he sitteth among the elders of the land.
She maketh fine linen, and selleth it;

And delivereth girdles unto the merchant.
Strength and honor are her clothing;
And she shall rejoice in time to come.
She openeth her mouth with wisdom;
And in her tongue is the law of kindness.
She looketh well to the ways of her household,
And eateth not the bread of idleness.
Her children arise up, and call her blessed;
Her husband also, and he praiseth her.
Many daughters have done virtuously,
But thou excellest them all.
Favor is deceitful, and beauty is vain;
But a woman that feareth the LORD, she shall be praised.
Give her of the fruit of her hand;
And let her own works praise her in the gates.

ECCLESIASTES

The author of the Book of Job concludes that life, including all of its sorrow and pain, is a mystery which should be accepted by man in a spirit of trustful resignation and confidence in God; the author of Ecclesiastes goes beyond him and asserts that life, in all of its enjoyments as well as its sorrows, is vanity, and that the best, therefore, that man can do is to accept it as cheerfully as possible and make the most of its present fleeting moments. Both writers reveal the spirit of the sage who grapples with the fundamental problem of the value of life. The difference, however, is that, whereas Job represents the age-long struggle of faith against doubt, Ecclesiastes is typical of a settled state of mind, past conflict and almost tranquil in its disillusioned and dispassionate attitude toward all questions of human values. The one leaves the question open, encourages inquiry, and makes place for optimism and faith; the other presses toward a conclusion based upon the hard facts of life, and reflecting the writer's melancholy mood.

The author of Ecclesiastes is no blind optimist. He views life from the point of view of a long and varied experience, and comes to a conclusion which for him is convincing and final: "Vanity of vanities, all is vanity." Wisdom, worldly pleasure, and wealth,—he has entered into experience and possession of them all, yet his conviction remains; he has contemplated the works of nature and sought therein the guiding hand of Providence, yet for him the answer is that "all is vanity and vexation of spirit." As a last resort he has sought ground for faith in a future life, but the search is fruitless and disappointing; as the animal falls and perishes, so, as far as he can see, does man: "All go into one place; all are of the dust, and all turn to dust again." Nevertheless, the "Preacher," as the author of Ecclesiastes is called, is not a cynic or bitter pessimist; nor is he tempted to sacrifice his belief in God. He is aware of moral order in the world, and is certain that man's relation to God is one of individual personal responsibility.

The problem which he has thus settled for himself rises out of the difficulty of reconciling his faith in Providence with his own view of the apparent meaninglessness of life.

The author of the Book is unknown. Its style, as well as the peculiar setting of its contents, shows that it was written after the close of Israel's national history, perhaps during the late Persian, or the Greek period, and attributed to Solomon upon the basis of the venerable place occupied by him in the traditions of the great sages.

THE DISILLUSION OF EXPERIENCE

(*Ecclesiastes* I.12-18)

I THE Preacher was king over Israel in Jerusalem. And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven; this sore travail hath God given to the sons of man to be exercised therewith. I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit. That which is crooked cannot be made straight; and that which is wanting cannot be numbered. I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem; yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, and to know madness and folly; I perceived that this also is vexation of spirit. For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow.

THE SEARCH FOR PLEASURE

(Ecclesiastes II.1-11)

I SAID in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure; and, behold, this also is vanity. I said of laughter, It is mad: and of mirth, What doeth it? I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kind of fruits; I made me pools of water, to water therewith the wood that bringeth forth trees; I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me; I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces; I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

So I was great, and increased more than all that were before me in Jerusalem; also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor: and this was my portion of all my labor.

Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

TO EVERYTHING A SEASON

(Ecclesiastes III)

To everything there is a season, and a time to every purpose under the heaven :

A time to be born, and a time to die ;

A time to plant, and a time to pluck up that which is planted ;

A time to kill, and a time to heal ;

A time to break down, and a time to build up ;

A time to weep, and a time to laugh ;

A time to mourn, and a time to dance ;

A time to cast away stones, and a time to gather stones together ;

A time to embrace, and a time to refrain from embracing ;

A time to get, and a time to lose ;

A time to keep, and a time to cast away ;

A time to rend, and a time to sew ;

A time to keep silence, and a time to speak ;

A time to love, and a time to hate ;

A time of war, and a time of peace.

What profit hath he that worketh in that wherein he laboreth? I have seen the travail, which God hath given to the sons of men to be exercised in it. He hath made everything beautiful in his time; also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end. I know that there is no good in them, but for a man to rejoice, and to do good in his life. And also that every man should eat and drink, and enjoy the good of all his labor, it is the gift of God.

I know that, whatsoever God doeth, it shall be for ever ;

nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there. I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work.

I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion; for who shall bring him to see what shall be after him?

THE BETTER THINGS

(*Ecclesiastes* VII.1-6)

A GOOD name is better than precious ointment;
And the day of death than the day of one's birth.

It is better to go to the house of mourning, than to go to the house of feasting; for that is the end of all men, and the living will lay it to his heart.

Sorrow is better than laughter; for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

It is better to hear the rebuke of the wise, than for a man to hear the song of fools. For as the crackling of thorns under a pot, so is the laughter of the fool; this also is vanity.

THE JOY OF YOUTH

(*Ecclesiastes XI*)

CAST thy bread upon the waters, for thou shalt find it after many days.

Give a portion to seven, and also to eight, for thou knowest not what evil shall be upon the earth.

If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of God who maketh all.

In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

Truly the light is sweet, and a pleasant thing it is for

the eyes to behold the sun; but if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity.

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.

“REMEMBER NOW THY CREATOR”

(*Ecclesiastes* XII.1-7)

REMEMBER now thy Creator in the days of thy youth,
while the evil days come not, nor the years draw
nigh, when thou shalt say, I have no pleasure in
them;

While the sun, or the light, or the moon, or the stars, be
not darkened,

Nor the clouds return after the rain;

In the day when the keepers of the house shall tremble,

And the strong men shall bow themselves,

And the grinders cease because they are few,

And those that look out of the windows be darkened,

And the doors shall be shut in the streets,

When the sound of the grinding is low,

And he shall rise up at the voice of the bird,

And all the daughters of music shall be brought low;

Also when they shall be afraid of that which is high,

And fears shall be in the way,

And the almond tree shall flourish,
And the grasshopper shall be a burden,
And desire shall fail:
Because man goeth to his long home,
And the mourners go about the streets:
Or ever the silver cord be loosed, or the golden bowl be
broken,
Or the pitcher be broken at the fountain,
Or the wheel broken at the cistern.
Then shall the dust return to the earth as it was;
And the spirit shall return unto God who gave it.

“VANITY OF VANITIES”

(*Ecclesiastes* XII.8-14)

VANITY of vanities, saith the preacher; all is vanity. And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words; and that which was written was upright, even words of truth. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

FIRST ESDRAS

The story which follows is an extract from an original section of First Esdras and illustrates how much material of human interest and literary value lies hidden and neglected in the Books of the Apocrypha. It is an excellent example of the speculative and didactic spirit in the late literature of the Old Testament era, and, together with many other Apocryphal passages of varied import but of equal value, throws much light upon the otherwise blank pages between the Old and New Testaments.

The Book of I Esdras is, in the main, historical, and corresponds to II Chronicles, Ezra and Nehemiah, from which it was probably compiled. Its theme is concerned chiefly with the rebuilding of the Temple. It is of more than ordinary interest to the Bible historian as a source book used by Josephus, apparently in preference to the canonical sources, in his description (*Antiquities* XI.1-5) of the Jewish return from the Babylonian exile. The date of the Book is somewhere near 100 B.C.

WHICH IS THE STRONGEST?

(I *Esdras* III-IV.41)

Now king Darius made a great feast unto all his subjects, and unto all that were born in his house, and unto all the princes of Media and of Persia, and to all the satraps and captains and governors that were under him, from India unto Ethiopia, in the hundred twenty and seven provinces. And when they had eaten and drunken,

and being satisfied were gone home, then Darius the king went into his bedchamber, and slept, and awaked out of his sleep.

Then the three young men of the body-guard, that kept the king's person, spake one to another: Let every one of us say one thing which shall be strongest; and he whose sentence shall seem wiser than the others, unto him shall Darius the king give great gifts, and great honors in token of victory; as, to be clothed in purple, to drink in gold and to sleep upon gold, and a chariot with bridles of gold, and a headtire of fine linen, and a chain about his neck; and he shall sit next to Darius because of his wisdom, and shall be called Darius his cousin. And then they wrote everyone his sentence, and set to their seals, and laid the writing under king Darius his pillow, and said, When the king is risen, some shall give him the writing; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as it is written. The first wrote, Wine is the strongest. The second wrote, The king is strongest. The third wrote, Women are strongest: but above all things Truth beareth away the victory.

Now when the king was risen up, they took the writing, and gave it unto him, and so he read it; and sending forth he called all the princes of Persia and of Media, and the satraps, and the captains, and the governors, and the chief officers; and sat him down in the royal seat of judgment; and the writing was read before them. And he said, Call the young men, and they shall explain their own sentences. So they were called, and came in. And they said unto them, Declare unto us your mind concerning the things ye have written.

Then began the first, who had spoken of the strength

of wine, and said thus, O sirs, how exceeding strong is wine! it causeth all men to err that drink it: it maketh the mind of the king and of the fatherless child to be all one; of the bondman and of the freeman, of the poor man and of the rich: it turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt: and it maketh every heart rich, so that a man remembereth neither king or satrap; and it maketh to speak all things by talents: and when they are in their cups, they forget their love both to friends and brethren, and a little after draw their swords: but when they awake from their wine, they remember not what they have done. O sirs, is not wine the strongest, seeing that it enforceth to do thus? And when he had so spoken, he held his peace.

Then the second, that had spoken of the strength of the king, began to say, O sirs, do not men excel in strength, that bear rule over the sea and land, and all things in them? But yet is the king stronger: and he is their lord, and hath dominion over them; and in whatsoever he commandeth them they obey them. If he bid them make war the one against the other, they do it: and if he send them out against the enemies, they go, and overcome mountains, walls, and towers. They slay and are slain, and transgress not the king's commandment: if they get the victory, they bring all to the king, as well the spoil, as all things else. Likewise for those that are no soldiers, and have not to do with wars, but use husbandry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king. And he is but one man: if he command to kill, they kill; if he command to spare, they spare; if he command to smite, they smite; if he command to make desolate, they make desolate; if

he command to build, they build; if he command to cut down, they cut down; if he command to plant, they plant. So all his people and his armies obey him: furthermore he lieth down, he eateth and drinketh, and taketh his rest; and these keep watch round about him, neither may any one depart, and do his own business, neither disobey they him in anything. O sirs, how should not the king be strongest, seeing that in such sort he is obeyed? And he held his peace.

Then the third, who had spoken of women and of truth (this was Zorobabel), began to speak. O sirs, is not the king great, and men are many, and wine is strong? who is it then that ruleth them, or hath the lordship over them? are they not women? Women have borne the king and all the people that bear rule by sea and land. Even of them came they: and they nourished them up that planted the vineyards, from whence the wine cometh. These also make garments for men; these bring glory unto men; and without women cannot men be. Yea, and if men have gathered together gold and silver and every other goodly thing, and see a woman which is comely in favor and beauty, they let all those things go, and gape after her, and even with open mouth fix their eyes fast on her: and have all more desire unto her than unto gold or silver, or any goodly thing whatsoever. A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife. And with his wife endeth his days, and remembereth neither father, nor mother, nor country. By this also ye must know that women have dominion over you: do ye not labor and toil, and give and bring all to women? Yea, a man taketh his sword and goeth forth to make outroads and to rob and to steal, and to sail upon the sea and upon rivers; and looketh upon a lion, and walketh

in the darkness; and when he hath stolen, spoiled, and robbed, he bringeth it to his love. Wherefore a man loveth his wife better than father or mother. Yea, many there be that have run out of their wits for women, and become bondmen for their sakes. Many also have perished, have stumbled, and sinned, for women. And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him? Yet did I see him and Apame the king's concubine, the daughter of the illustrious Bartacus, sitting at the right hand of the king, and taking the crown from the king's head, and setting it upon her own head; yea, she struck the king with her left hand; and therewithal the king gaped and gazed upon her with open mouth; if she laughed upon him, he laughed also; but if she took any displeasure at him, he was fain to flatter, that she might be reconciled to him again. O sirs, how can it be but women should be strong, seeing they do thus?

Then the king and the nobles looked one upon another; so he began to speak concerning truth. O sirs, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day. Is he not great that maketh these things? Therefore great is truth, and stronger than all things. All the earth calleth upon truth, and the heaven blesseth her; all works shake and tremble, but with her is no unrighteous thing. Wine is unrighteous, the king is unrighteous, women are unrighteous, all the children of men are unrighteous, and unrighteous are all such their works; and there is no truth in them; in their unrighteousness also they shall perish. But truth abideth, and is strong for ever; she liveth and conquereth for evermore. With her there is no accepting of persons or

rewards but she doeth the things that are just, and refraineth from all unrighteous and wicked things; and all men do well like of her works. Neither in her judgement is any unrighteousness; and she is the strength, and the kingdom, and the power, and the majesty, of all ages. Blessed be the God of truth. And with that he held his tongue. And all the people then shouted, and said, Great is truth, and strong above all things.

NOTES

16-19. "IN THE BEGINNING." There are in the text two accounts of Creation, at one point parallel rather than consecutive. In the first, God (Elohim) creates man in his own image—male and female; in the second, the LORD God (Jehovah) forms man out of the dust of the ground, and makes woman of one of his ribs. The first of these two accounts is part of what is known as the priestly document; the second, more primitive story is Jehovistic (See Introduction pp. 13-14). Recent criticism has suggested a Babylonian origin for the Hebrew story, but if so it was greatly elevated and purified by the Hebrew authors who took it over.

It is interesting to compare the Bible story with Milton's use of it in "Paradise Lost" Books VII. 210-640; VIII. 379-520; IX. 48-1189; X. 1-228. Books XI-XII complete the story to the expulsion of Adam and Eve:—

"Some natural tears they dropped, but wiped them soon;
The world was all before them, there to choose
Their place of rest, and Providence their guide.
They, hand in hand, with wandering steps and slow,
Through Eden took their solitary way."

A very different treatment of the story of the Fall will be found in Bernard Shaw's drama "Back to Methuselah."

A charming modern version of the temptation by the Serpent is given in Ralph Hodgson's poem "Eve." (See "Century Readings in English Literature," p. 1054.)

16. fruit tree . . . his. Archaic use for *its*.

21. Cherubims. So in the Authorized Version. The correct form is cherubim, the Hebrew plural of cherub.

22. Cain became a standard figure in European art and literature, and the allusions to his story are innumerable. As the first rebel, he was regarded in the poetry of the Romantic Revival as a "hero of revolt," and Byron wrote from this point of view a drama entitled "Cain." The nucleus of the story was probably the time-old conflict between the grazer or rancher and the arable farmer, "the tiller of the ground." The Israelites, in the early nomadic stage of their development, naturally sympathized with the "keeper of sheep."

23-24. THE FLOOD. Just as we have two accounts of the Creation of man, so we have two stories of the Deluge. According to one account seven of each of the clean, and two of each of the unclean beasts are to be admitted into the Ark; according to the

other account two of each of "all flesh wherein is the breath of life" entered into the Ark with Noah.

The story of the Flood became a commonplace of medieval art and literature. Chaucer has an amusing allusion to it in one of his more ribald tales, and in one of the Miracle Plays Noah's wife, who is a terrible scold, has to be beaten by her husband before she will go into the Ark.

24.13. *gopher*, a wood used for ship-building, probably some variety of cedar.

17. *cubits*. A cubit is about 17 inches.

28-29. *ABRAHAM AND ISAAC*. Abraham's original home was in Ur of the Chaldees, which he left to go into the land of Canaan. When he was dwelling in the plain of Mamre the Amorite, he rescued his nephew Lot from Amraphel, king of Shinar, and Chedorlaomer, king of Elam. Amraphel has been identified by some historians with the Great Hammurabi, himself an Amorite, whose elaborate code of legislation has been preserved to us and is dated about 1900 B.C. According to another view, which identifies the "Habiri" of the inscriptions with the historical Hebrews, Abraham and Lot entered Palestine during the period of the Tell El Amarna tablet, about 1400 B.C. The Semitic migrations in which the Hebrews took part are difficult to trace with any historic exactitude. The Semites seem to have made their way eastward into Mesopotamia and thence westward into Syria and Palestine. Three Semitic tribes trace their ancestry to Abraham through his three wives: the Ishmaelites, who lived to the south of Palestine, through Hagar; the Midianites or Kenites, who occupied the center of the Arabian desert, through Keturah; and the Israelites, who made their early home in southern Palestine in the region of Beersheba, through Sarah, the mother of Isaac.

30-35. *ISAAC AND REBEKAH*. Ancient Hebrew marriage customs are beautifully illustrated in this story, which is a charming oriental idyll. It has been put into verse by A. H. Clough in a poem entitled "Genesis XXIV." All these stories of the Patriarchs are romantic in the best sense, characterized by imagination and literary finish; although beautified and perfected through oral transmission, there is every reason to believe that they rest upon some historical basis, handed down by tradition. The persons in the story are strikingly differentiated: "Abraham is a friend of God, characterized by an unswerving faith in the unseen, an example of generosity and obedience. Isaac possesses more of the passive virtues; he is quiet and resigned. Jacob is the crafty; he knows how to drive the sharp bargain and to prosper in spite of difficulties." (I. J. Peritz, "Old Testament History.")

30. *thy hand under my thigh*. An ancient form of solemn oath. *my country*. See note on p. 28 above.

32.1. *to wit*, in order to know, to find out.

4. *shekel*, a Hebrew coin of gold weighing two hundred and fifty grains.

34.3. *master's brother's daughter*. Daughter is used in the sense of grand-daughter. See Rebekah's speech above.

38. *Esau* was the ancestor of the Edomites, who settled to the southeast of the Dead Sea and were traditional enemies of the children of Israel.

38-39. *JACOB'S DREAM*. This vision of Jacob's during his flight from the threats of Esau has won the attention of writers and pictorial artists through the centuries on account of its imaginative quality; from the religious and racial point of view it is important as establishing the covenant between God and His people, the descendants of Jacob.

38. *Beer-sheba*, "the Well of the oath," the home of Abraham, Isaac and Jacob in southern Palestine.

Haran, the north-west region of Mesopotamia on the Belias river, which flows into the Euphrates.

39.18. *Beth-el*, in the mountain region of Judah, about four hours' travel north of Jerusalem.

39-52. *THE STORY OF JOSEPH* is the longest and the fullest in detail of the lives of the patriarchs, with romantic and pathetic vicissitudes conducted to a happy issue. A few critics have suggested an Egyptian origin on account of its artistic form and finish; it has been described as the first of the short stories, as it is one of the best. We have omitted after the end of Genesis XXXVII the attempted seduction of Joseph by Potiphar's wife and Joseph's interpretation in prison of the dreams of the butler and the baker, which led to his interpretation of the dream of Pharaoh and his promotion to be Pharaoh's Prime Minister during the seven years of plenty, in which he married the daughter of an Egyptian priest.

41. *Ishmaelites*, wandering Bedouin tribes described later (p. 42) as Midianites. See note on p. 28.

49.8. *wot*, know.

51.4. *earing*, plowing, the preparation of the soil at seed time.

13. *Goshen*, the land between the Nile and the west arm of the Red Sea, and north of the modern Cairo.

53. *Jacob's* preference of the younger son Ephraim goes back to his own preference over his own elder brother Esau, and looks forward to the recognition of Ephraim and Manasseh as two separate tribes, of which Ephraim was the more important as the leader of the northern confederacy.

54. *MOSES*. The life of Moses falls into three periods of 40 years each. The first was spent in Egypt at the court of Pharaoh; the second out in the Midian desert as the chief shepherd of Jethro, priest of the Kenites; and the third in the Arabian desert as the founder and first statesman of the Hebrew nation.

55.23. *Moses* means either "drawn from the water" (Coptic), or "son, child" (Egyptian).

56-58. *THE PASSOVER* was the most important of the three great feasts of the Israelites and was observed in the spring at the time of the barley harvest. For seven days every true Israelite ate cakes of unleavened bread to commemorate Israel's deliverance and exodus from Egypt. The second great feast, the Feast of Weeks, followed seven weeks later at the time of the wheat harvest; it subsequently became the Feast of Pentecost, designated to com-

memorate the giving of the law on Sinai. The third, the Feast of Ingathering, came in the autumn at the time of the grape harvest; this feast, too, was later given a religious significance by the custom of living in tabernacles or tents to commemorate Israel's life and experiences in the desert. (Exodus XXXIV. 18-22.) Roughly, these three feasts correspond to the English and American holidays of Easter, Whitsuntide, and Thanksgiving.

60. The date for the Exodus or departure of the Children of Israel most commonly accepted is about 1200 B.C. Rameses II (about 1290-1220 B.C.), it is now generally agreed, was the Pharaoh of the Oppression. Merneptah, his son (about 1220-1210) is then to be considered the Pharaoh of the Exodus.

60.3. *Rameses*, or Raamses, a city built by the Israelites for Rameses II, the Pharaoh of the Oppression. The Israelites fled from Rameses to Succoth. Both were in the land of Goshen, which is also called the land of Rameses.

63-65. The Song of Moses, or at any rate the song of Miriam, which forms the refrain and kernel, is undoubtedly of great antiquity. Edom, here referred to, was the land of the Edomites mentioned above; the Moabites, whose descent was traced from Moab, the son of Lot, occupied the territory north of Edom and immediately to the east of the Dead Sea.

65-66. *THE TEN COMMANDMENTS* are given in two versions in the Pentateuch, the one here quoted and the other in Deuteronomy V. 6-21. In Exodus XXXIV there is a third account of a divine covenant differing materially from the Decalogue and belonging to another period in Hebrew history.

67. *Nebo*, a peak in the mountain range of Pisgah in the land of Moab, as may be recalled from the well-known poem of Cecil Frances Alexander, "The Burial of Moses":

"By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave;
But no man built that sepulchre,
And no man saw it e'er,
For the angels of God upturned the sod
And laid the dead man there."

Beth-peor, a mountain town in the territory of Moab situated among the mountains of Pisgah, and named after Baal-peor, the god of the Moabites and Midianites.

70. *Jericho* and *Ai* were strongholds of the Canaanites captured by Joshua immediately upon his entrance into the Promised Land.

71.5. *Sihon* and *Og* had been already defeated by Joshua. Their territories were east of Jordan and were later assigned to Reuben, Gad, and the half-tribe of Manasseh.

72. *Ehud*, one of the judges, who led the Hebrews into battle against the Moabites and secured a period of freedom and tranquillity.

73.1. *Harosheth of the Gentiles*, modern Harithiyeh, is at the entrance to the plain of Esdraelon, and is now being excavated by the English School of Archeology.

75-78. *The Song of Deborah* has the distinction of being the oldest authenticated poem in Hebrew literature. It was probably composed almost immediately after the critical event which it commemorates, and then probably transmitted to succeeding generations long before it found its place in the narrative as it now stands. Its warlike spirit, its religious fervor, together with its immaturity of moral conceptions and its vivid presentation of the inter-tribal relations of the time, give us a clear picture of this period of the historical development of the Hebrew people.

77.14. *Megiddo* (modern Mageddo) is now the scene of operations of the exploration party of the University of Chicago, headed by Professor Breasted. The territory surrounding it is famous in history as Armageddon, battle-ground of the nations. Here Josiah fell in battle against Egypt; here the Romans fought, and also the Crusaders; here Napoleon was defeated; and here again in 1918 General Allenby won decisive victories against the Turks. Megiddo is in the plain of Esdraelon spreading east and west between the hills of northern Judah and the southern tribes in the time of Deborah and Barak, and thus forming a barrier to their unity; this plain was also one of the most desirable agricultural areas in Palestine, and important as a thoroughfare between the Mediterranean coast and Mesopotamia, or the distant east. Deborah was the first to sense the danger of the oppressing Canaanites, and gave the rallying cry which called Barak and his men to arms. The story of the battle is twice told, once in prose, and again in the form of a ballad of war. Sisera, the leader of the Canaanite army, marched his men eastward to cut off southern Israel, while Barak, watching from Mount Tabor to the North, awaited his opportunity, and when the Canaanites had crossed the river Kishon made his successful attack.

78. *the children of Ammon* occupied a territory east of the Jordan river and immediately to the north of Moab.

78-80. *JEPHTHAH'S DAUGHTER*. The sacrifice of Jephthah's daughter has its parallel in Greek mythology in the story of Iphigeneia, offered up by her father Agamemnon to secure the favor of the gods for the conquest of Troy. The Scripture story furnished the subject for a tragedy by George Buchanan in the sixteenth century and an oratio by Handel in the eighteenth; Tennyson has taken from it one of the most musical and elevated passages of "A Dream of Fair Women." Less known is "The Dirge of Jephthah's Daughter Sung by Virgins" by Robert Herrick.

80-82. *SAMSON AND DELILAH*. The story of Samson has been magnificently treated by Milton in "Samson Agonistes," which is cast in the form of a Greek tragedy. See also Whittier's poem "The Wife of Manoah to her Husband."

80. *the Philistines* occupied the borderland between the hill country of Judah and the Mediterranean sea. They were of non-Semitic blood and are supposed to have come originally from the island of Crete. Situated as they were, they were harassed alike by the

Canaanites, the Hebrews and the Egyptians. Timnath, Askelon and Gaza were cities of the Philistines, of recent archeological interest for the light which excavations there have thrown upon both historic and prehistoric times. Ascalon has been explored during the last few years by the Palestine Exploration Fund, which is now extending its researches to other towns of the ancient Philistines further to the South, including Gaza, captured by the British at the beginning of the successful expedition of Sir William Allenby in the Great War.

84.12. *left of*, bereaved of.

85.21. *Naomi*, "the lovable one."

Mara, "bitter."

85-87. This passage is recalled by Keats in the "Ode to a Nightingale":—

"Thou wast not born for death, immortal Bird!
No hungry generations tread thee down:
The voice I heard this passing night was heard
In ancient days by emperor and clown:
Perhaps the self-same song that found a path
Through the sad heart of Ruth, when, sick for home,
She stood in tears amid the alien corn."

The same theme is treated by Hood, in a more modern and cheerful spirit, in a poem, which is less beautiful but perhaps nearer to the original, entitled "Ruth."

The Hebrew law concerning the gleaning of the fields is expressed in Leviticus XIX. 9-10 as follows: "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger." Reference is made to this law in Deuteronomy XXIV. 20-21, where it is extended to include the olive garden in these words: "And when thou beatest thine olive tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless, and for the widow."

87.17. *ephah*, nine gallons.

89. *redeem it*. The law concerning the redemption of property is found in Leviticus XXV. 23-55. According to this law a piece of land, which may be temporarily out of the hands of the family, is to be redeemed by the nearest of kin. The purpose of the law is to keep all property, as much as possible, within the line of descent, and thus to encourage the continuation of the ancestral line.

91.8. *the father of David*. A passage in I Samuel XXII also suggests that David had ancestral connections with the Moabites, who in this instance granted asylum to David's parents during his career as an outlaw in the reign of Saul.

93. *Eli*. Eli was the priest of the tabernacle at Shiloh, situated north of Bethel and the most important sanctuary of the period of the Judges.

95. *SAUL AND DAVID*. Saul was of the tribe of Benjamin, small but noted for its warlike spirit. As the first king of Israel his task was that of the pioneer in kingdom building. That he did not fail, despite his defeat at Gilboa, is shown by the fact that through his leadership the kingdom was established and the way prepared for the more prosperous rule of David. The task of consolidating the scattered tribes of Israel was exceedingly difficult, and proved too much for a man of his temper. David's lament over Saul and Jonathan is sufficient evidence of the high regard in which both were held. (See pp. 104-105.) Browning's beautiful poem "Saul" will be found in "Century Readings in English Literature," p. 791.

Beth-lehem, the home of David, and sacred also in the literature of the New Testament as the birthplace of Christ, is five miles south of Jerusalem. It is now a small village inhabited by Christians. The Church of the Nativity, at the east end of the town, is said to be the oldest Christian Church in existence, its pillars being those of Constantine's Basilica, constructed about the year 330 A.D.

97. *valley of Elah*, probably the most southerly of the three valleys which cut from the Mediterranean coast through the table-lands into the hills of Judah.

Gath is a Philistine city in this valley, well up in the hills.

six cubits and a span. Counting a cubit 17 inches, the height of Goliath would be about nine feet, which, if he was measured from the ground to the top of his helmet, represents no great exaggeration. To the popular imagination of the time, however, he was simply the giant that he is in Rabbinical and Arabian, as well as European literature. There is something distinctly epic about the story that suggests Homer, especially in the eloquent and boastful speeches which the combatants make before beginning the duel. A modern rendering of the story in the poem by Robert Graves "Goliath and David" is given in "Century Readings in English Literature," p. 1052.

98.29. *their pledge*, some token that they were alive and well.

99.4. *carriage*, baggage.

102.2. *Ekrón*, the most northerly city of the Philistines.

3. *Shaaraim*, a town in the lowland region of Judah near the Philistine border. The Revised Version translates "the two gates," that is of Gath and Ekron.

THE WELL OF BETH-LEHEM. See note on p. 95 about David's birthplace.

104-105. This elegy, both for its imaginative quality and its nobility of sentiment, is one of the finest of its type in all literature.

105. *Joab* was David's field marshal, statesman, wise counselor and skilful commander. Though headstrong and often heartless and heedless of David's commands, he was a loyal subject and, it would seem, deserved a better fate than his execution after David's death by order of Solomon, David's son and successor.

106.2. *the children of Ammon* lived east of the lower Jordan, and had caused trouble since the beginning of the period of the Judges. See note on p. 78 above.

10. *Uriah the Hittite*. The Hittites were an ancient people who migrated into Palestine about 1600 B.C. They were a non-Semitic race whose original home was probably in Asia Minor. Uriah was one of David's "mighty men of valor" during his outlaw life. The story of David and Bathsheba was the subject of a sixteenth century drama by George Peele, of Swinburne's "Masque of Queen Bersabe, A Miracle Play," and of a modern drama by Stephen Phillips, entitled "The Sin of David."

108.14. *Nathan*, a prophet, the successor of Samuel, and David's spiritual counselor. The incident reveals both the moral courage and the religious idealism of the man.

110.17. *the wood of Ephraim*. This battle in which Absalom met his fate was the culmination of a carefully laid plot to seize his father's throne. Banished for the slaying of Ammon, and later having secured reconciliation and the confidence of David, he laid the foundation for a rebellion. On the pretense of going to Hebron to pay a vow he had made, he left Jerusalem and sent messengers to gather the armies of revolt. He won the favor of Ahithophel, David's wise statesman and counselor, who chose the opportune moment for spreading news of the rebellion. David hastened out of the capital city and crossed into the east-Jordan country accompanied by his faithful body-guard. One man loyal to David, however, remained in the city—Hushai, who was directed to gain the confidence of Absalom and defeat the counsel of Ahithophel. Ahithophel advised haste in the pursuit of David; Hushai more gravely and cautiously advised delay. This gave David time to gather his army and assured his victory. Ahithophel, disappointed that his counsel was spurned, set his house in order and hanged himself. Absalom's army and David's met in the woodland country west of the lower Jordan. Our selection continues the story from this point.

Dryden's "Absalom and Achitophel" is a political satire using the persons and events of the Scripture story for contemporary allusions at the end of the reign of Charles II. N. P. Willis's poem "Absalom" will be found in "Century Readings in American Literature," p. 223.

114. *THE QUEEN OF SHEBA*. This story provides the subject for short poems by Whittier, "King Solomon and the Ants," by Browning, "Solomon and Balkis," and by Lascelles Abercrombie, "Balkis." Balkis was the name traditionally given to the Queen. Sheba was the land of the ancient Sabæans in Southern Arabia. The Sabæans were known to the Israelites as exporters of precious stones.

115.10. *a hundred and twenty talents of gold*. The value of a gold shekel was about nine dollars, and a talent contains 3000 shekels; this would make a gold talent worth about \$27,000.

14. *Hiram*, king of Tyre, from whom Solomon purchased materials and labor for the building of his royal palace and the Temple.

Ophir, a gold-producing region, whose location is not definitely known, probably in southern or eastern Arabia.

almug trees, a rare and valuable wood imported from Ophir, used

for decorative purposes and the making of musical instruments.

Shechem, in Central Palestine, in the hill-country of Ephraim, sacred in Old Testament history as the place where Abraham first pitched his tent and built an altar of worship.

Jeroboam is in Kings repeatedly referred to as the man who "made Israel to sin." He led the northern tribes in the revolt against Rehoboam, became their first king, and set up calves of gold at Beth-el and Dan to keep his subjects away from Jerusalem.

117.7. *Ahijah the Shilonite*, a prophet of Shiloh, an ancient sanctuary about twenty miles north of Jerusalem.

117. *ELIJAH AND AHAB*. Elijah the Tishbite was a native of the beautiful mountain region of Gilead, east of the Jordan. "He always loved the wild defiles and rushing torrents of his native land. Lonely mountains and bleak deserts were congenial to his spirit. He learned to dwell familiarly on the stern aspects of religion and morality. He had the austere, ascetic, monotheistic spirit of the desert. He learned the fear of Jehovah which knew no other fear." (Hastings.)

Ahab, son of Omri, became king of Israel about 853 B.C. He married Jezebel, daughter of the king of Tyre, through whom the Phœnician cult of Baal was introduced into the royal court at Samaria.

118.34. *Baalim*. Hebrew plural for Baal. See preceding note.

Mount Carmel, a mountain in northern Palestine, overlooking the Mediterranean sea.

120.20. *the offering of the evening sacrifice*. This is the Hebrew *Minah*, a small sacrificial tribute to denote good will, usually a meal-offering.

121.17. *Jezreel*, a valley extending eastward beyond the plain of Esdraelon, and forming a natural gateway for caravans from the Mediterranean to the Jordan valley. The City of Jezreel, in the valley, was the seat of the royal palace.

122.23. *sons of Belial*. The word *Belial* means "worthless, wicked," or perhaps "ruin." The Revised Version translates (in the margin) "base fellows."

123. *Ramoth-gilead*, a city east of the Jordan belonging to the tribe of Gad, prominent as one of the cities of refuge in Israel.

124. *Jehu*, captain of the army of Joram, king of Israel, and crowned king at Ramoth-gilead by command of Elisha to exterminate Baalim from the royal court of Israel.

126.7. *Gur*, an ascent near *Ibleam*, which is a town in the western territory of Manasseh.

8. *Megiddo*. See note on page 77.

14. *tired*, attired.

16. *Zimri*, a servant of Elah, king of Israel, conspired against his master, slew him while "drinking himself drunk," and became his successor. Zimri reigned only seven days, and, meeting with military reverses, committed suicide.

John Masefield has written a play entitled "A King's Daughter, the Tragedy of Jezebel," which at the time of the publication of this book, has not yet reached this country, dealing with the subject of

Naboth's vineyard in the spirit of modern criticism. Ahab is represented as weak and pacific, Elijah and Elisha as uncompromising belligerents.

127.1. *king of Syria*, Benhadad II.

4. *a mighty man in valor*. According to a tradition found in the Hebrew Midrash, and accepted also by Josephus, it was Naaman who shot the fatal arrow which caused the death of Ahab in the battle of Ramoth-gilead.

7. *a little maid*. Hebrew servants seem to have been notably loyal to their masters or mistresses without proving disloyal to their own religious convictions.

128.8. *Abana and Pharpar*. The waters of Abana are clear in the dry region of Damascus, whereas the turbulent Jordan carries with it large deposits of silt in its precipitate course to the Dead Sea. Pharpar has not been definitely identified.

28. *two mules' burden of earth*. It was at this early time considered difficult, if not impossible, to worship the god of any nation outside of his own territory. Jehovah was still popularly thought of as the God of the soil of Palestine.

33. *Rimmon*, the name of a Syrian god to whose honor a temple was built in Damascus. Milton has a reference to Rimmon and to this whole story in "Paradise Lost" I. 467-476 ("Century Readings in English Literature," p. 250).

130. *Nehemiah* was the confidential adviser, the cupbearer to Artaxerxes I, whose capital was in Susa (Shushan), in southwestern Persia.

the month of Chisleu, November-December.

132.3. *the month of Nisan*, March-April.

133.2. *Sanballat the Horonite*, an officer of note among the Samaritans of central Palestine.

Tobiah the Ammonite. The Ammonites, east of the lower Jordan, had always shown hostility to the Hebrews. See note on p. 78.

136.22. *Mordecai*. If he was one of the captives taken to Babylon in the first deportation in 597, he was at least 119 years of age when Esther became queen. The dates for the reign of Ahasuerus are 485-465 B.C.

25. *Jeconiah*, Jehoiachin.

The story of Esther was dramatized by the great French poet Racine, whose play has been recently translated by John Masefield. Another contemporary English poet, Lascelles Abercrombie, has treated the earlier part of the story in a poem entitled "Vashti" ("Emblems of Love").

138. *Haman*, the chief ruler or counselor in the court of Ahasuerus. He was probably a descendant of the Amalekite king Agag. Haman, provoked to furious anger by Mordecai's refusal to do him honor, had secured a royal decree for the slaughter of the Jews within the Persian empire. In order to satisfy his own revengeful spirit he had had a scaffold erected upon which Mordecai was to be publicly hanged. Through the timely intervention of Queen Esther, Haman's plans miscarry in the way described in the text.

140. *Amos*. With this page begins section II on the literature of

the prophets. Professor F. C. Eiselen, in "Prophecy and the Prophets," writes: "The most important part of Old Testament literature is due to prophetic activity. The prophets, pure in character, strong in intellect, sincere in purpose, quickened through personal communion with God, enlightened by the divine spirit, were able to see facts and understand truths hidden from the eyes of those who did not live in the same intimate fellowship with Jehovah. These men possessed of divine ideals of righteousness, and eager to realize those ideals in their nation, became statesmen, social reformers, and religious and ethical teachers."

141.8. *Beth-el*, "House of God," a city in the hill country, about five miles north of Jerusalem. See note on page 39.

9. *Gilgal*, an ancient sanctuary not far from Beth-el, especially notable in the days of Samuel and Saul.

Beer-sheba, "the well of an oath," in the southern extremity of Palestine, was the home of Abraham, Isaac, and Jacob, and therefore sacred in Hebrew history.

17. *Orion*, a brilliant constellation noted in mythology among ancient peoples. In classic legend Orion is a Bæotian hunter.

25. *the poor in the gate*. The gate of the city in ancient days was the place for the transaction of public business and for the administration of justice, as well as the market place of the city.

142.9. *skilful of lamentation*. This phrase refers to the ancient custom of engaging professional mourners who chanted dirges, very often improvised songs of praise, for the dead.

20. *burnt offerings . . . meat offerings . . . peace offerings*. The burnt offering was symbolical of a state of mourning or grief, usually over sin; at other times of combined emotions of solemnity and awe. Its object was to secure the good will and protection of Jehovah. The meat offering contained no flesh; it was an offering of cereal food and oil. The peace offering was symbolical of friendly relationship between the worshiper and Jehovah; usually a sacrifice of festive occasions.

143.5. *seer*, the name by which prophets were called in the early days of Hebrew history.

12. *sycamore*, of the same family as the fig. The fruit is said to have been punctured in order to hasten its ripening, or to improve its flavor.

144. *I will allure her*. Israel is here likened to Hosea's unfaithful wife, whom he seeks to win back to a life of loyalty and trust.

145.2. *valley of Achor*, "valley of trouble," near Jericho, extending to the Jordan.

6. *Ishi*, "my husband." *Baali*, "my lord," or "my master."

147.35. *Asshur*, Assyria.

148.7. *Lebanon*, a mountainous region in Palestine, famous in Biblical literature for its excellent cedars.

150.25. *Sodom and Gomorrah*, ancient cities of Palestine near the Dead Sea, and proverbial in Bible times of the fearful fate of the godless and the evildoer. These cities were destroyed in the time of Abraham and Lot; the story of their destruction is told in Genesis XIX.

- 154.27. *bath*, nine gallons.
homer, ninety gallons.
ephah, nine gallons.

156.3. *seraphims*, bright and shining angels, agents of purification by fire. Mentioned only in this chapter of Isaiah. The correct plural is *seraphim*.

157.6. *teil tree*, probably the terebinth, a tree in Palestine, of feathery leaves, and an important source of turpentine.

158.21. *cocatrice*, a serpent of unknown species, perhaps the adder.

162. *Lachish*, a fortified and noted town in Judah.

163.11. *Rabshakeh*, the title of an Assyrian officer.

164.2. *Hamath*, originally a Hamite colony in northern Syria.

3. *Arbhad* or *Arpad*, a city of Syria north-west of Aleppo.

Sepharvaim, literally "the two Sippars," a city of Babylonia, the home of the temple of the Sun-god. Many monuments and tablets of archaeological interest and value have been found in this place.

172. *Carmel*, the coast country in north-west Palestine surrounding Mount Carmel, which juts out into the Mediterranean Sea.

Bashan, a region north-east of Palestine, and immediately south of Damascus.

Gilead, a noted territory east of the Jordan river in the region assigned to Gad.

175.13. *Elkoshite*. Nahum's native village, Elkosh, is located by some authorities in Galilee, by others in Judah north-east of Lachish.

177.5. *Huzzab*, a name of uncertain meaning, very probably a reference to the Assyrian queen.

Dante Gabriel Rossetti's poem "The Burden of Nineveh" was suggested, not by this passage, but by "A Winged Beast from Nineveh," which he saw in the British Museum.

7. *tabering*, drumming.

178.11. *Chaldæans*. Chaldæa is the lower region of Babylonia between the Tigris and Euphrates rivers. The original home of Abraham was Ur of the Chaldæans. There is a youthful poem by Tennyson entitled "Babylon," and one suggested by modern exploration with the same title by Ralph Hodgson.

182.14. *Hilkiah*, the high priest at Jerusalem in the time of king Josiah. It was Hilkiah who found the Book of the Law (probably identical with the Book of Deuteronomy) which served as the basis of a great reformation in the reign of this king.

15. *Anathoth*, a town in the territory of Benjamin, about three miles north-east of Jerusalem, the birthplace and home of Jeremiah.

184.6. *Baal*, the god of the Canaanites, an agricultural deity whose worship was morally debasing and forbidden among the Hebrews.

10. *Chittim* or *Kittim*, an island in the Mediterranean, west of Tyre and east of Sicily.

Kedar, a barbaric tent-dwelling tribe, the descendants of Kedar, the second son of Ishmael.

185.7. *Euphrates*, a river running parallel with the Tigris, and with it emptying into the Persian Gulf. The country between these two rivers is called Mesopotamia. On the Euphrates was the ancient

city of Babylon; on the Tigris was Nineveh, the capital of Assyria.
 193.13. *THE RECHABITES*, an ancient nomad clan, which late in the eighth century settled in southern Palestine, and during the Babylonian invasion of Judah sought refuge in Jerusalem. The clan may be traced back to Caleb, and through him to the Kenites, descendants of Abraham and Keturah. It was among the Kenites that Moses spent the forty years of training for his life work. Jonadab was the venerable law-giver and leader of the Rechabites, as Moses was of the Israelites.

194.13. *Syrians*. Syria was the country north and east of Palestine between the Euphrates and the Mediterranean. Palestine was often considered a part of Syria by the historians of this time.

200.18. *eighteen cubits*. A cubit is about 17 inches.

22. *pomegranates*. The pomegranate is a fruit prized alike for its beauty and its taste. The tree is frequently mentioned in the Old Testament; in the Koran it is referred to as one of the trees of Paradise.

201.3. *Riblah*, a village in the broad valley between Mount Hermon and the mountains of Lebanon, about sixty miles north of Damascus.

203.5. *THE WATCHMAN*. This passage refers to the custom in ancient days of placing a watchman in a tower on the wall of a city in order to give information of the approach of a messenger, or warning at the approach of an enemy.

208.3. *THE VALLEY OF DRY BONES*. This passage is among the earliest in the Old Testament to point toward a belief among the Hebrew people in a future life.

212.26. *the circle of the earth*. The Hebrews, like other ancient people, viewed the earth as stationary. The heavens above formed a semicircle, completed in the sea which extended beyond the lower world or Sheol (Hades). Within the circle were the sun, moon and stars carried in their revolving journey from sea to sea.

217.25. *"WHO HATH BELIEVED OUR REPORT?"* This chapter in Isaiah is the loftiest and most personal representation of the prophetic doctrine of the Servant of Jehovah. By the Servant of Jehovah the prophet meant One Who, through His own vicarious suffering and sacrifice, should bring the nations and peoples of the world to a spiritual knowledge and an individual acceptance of God.

227.3. *Tarshish*, a distant country across the Mediterranean Sea to the west of Palestine. To the Hebrews it represented a far away land quite beyond Jehovah's interest or power. The prophets of this time sought to correct the erroneous idea of Jehovah as a purely tribal deity.

4. *Joppa*, a seaport along the central western coast of Palestine.

236.6. *Shinar*, the Old Testament designation for the country of Babylonia or Babel.

244.14. *the Medes and Persians*, Aryan races which invaded these countries from the region of the Caspian Sea. The prevailing religion of Persia after 500 B.C. was Zoroastrianism, whose founder (Zoroaster, c. 660-583 B.C.) was undoubtedly a great monotheist. The god of Zoroastrianism was Ahura Mazda, god of wisdom,

glory and light. The story of Belshazzar's feast is the subject of poems by Byron, Felicia Hemans, Sir Edwin Arnold and others.

252. *A SONG OF PRAISE*. Psalm VIII is among those ascribed by Ewald to David, along with XIX and XXIV, also included in our selections. Ewald's full list adds Psalms III, IV, VII, XI, XV, XVIII, XXIX, XXXII and CI as probably of Davidic authorship.

253. *Where their voice is not heard*. The American Revised Version omits the word *Where*, and gives a better sense.

264.9. *land of Jordan*. The Jordan River, beginning in the Hermonite region of the mountains of Lebanon, about 9000 feet above sea-level, gathers strength in the Waters of Merom in the territory of Naphtali, and flows southward, first into the Sea of Galilee, and thence with precipitate course into the Dead Sea, whose surface is 1292 feet below sea-level.

10. *Mizar*, a smaller hill in the Lebanon region, contrasted with the great and snow-capped Mount Hermon.

266.18. *hyssop*, a plant, hitherto unidentified, at that time known for its cooling and refreshing quality.

268. *Baca*, a valley leading to Jerusalem. The Revised Version translates: "the valley of weeping."

277.2. *conies*. The coney is a small, shy, desert animal about the size of a common rabbit. It lived among the rocks and was admired for its cunning.

20. *leviathan*, probably not the crocodile, but the whale.

284. *Zion*, originally the stronghold or acropolis of Jerusalem in the possession of the Jebusites up to the time of David. Jerusalem itself later came to be known by the name Zion, or, more popularly, "the city of David."

288. *Rivers of Babylon*. The River Chebar, often referred to in connection with the period of the exile, is thought by most authorities to be one of the numerous canals in the neighborhood of Babylon, in the territory occupied by the Jews during the period of their captivity.

305. *THE BOOK OF JOB*. The dramatic setting of the Book of Job has been used by Goethe in the prologue to "Faust," and by the Russian Andreef for the plot of his drama "Anathema." H. G. Wells has taken the character and situation of Job for application to modern conditions in his novel "The Undying Fire."

306. *the land of Uz*, most probably the south-eastern border of Palestine adjoining Edom and Arabia.

308.5. *Sabeans*, the people of Sheba. See note on p. 114.

309. *and he sat down among the ashes*. Professor Moulton in the "Modern Reader's Bible" quotes the following explanatory passage translated from Wetzstein: "The dung which is heaped upon the *Mezbele* of the Hauran villages is not mixed with straw, which in that warm and dry land is not needed for litter, and it comes mostly from solid-hoofed animals, as the flocks and oxen are left over-night in the grazing places. It is carried in baskets in a dry state to this place before the village, and usually burnt once a month. The ashes remain. . . . If the village has been inhabited for centuries the

Mezbele reaches a height far overtopping it. The winter rains reduce it into a compact mass, and it becomes by and by a solid hill of earth. . . . The *Mezbele* serves the inhabitants for a watch-tower, and in the sultry evenings for a place of concourse, because there is a current of air on the height. There all day long the children play about it; and there the outcast, who has been stricken with some loathsome malady, and is not allowed to enter the dwellings of men, lays himself down, begging an alms of the passers-by by day, and by night sheltering himself among the ashes which the heat of the sun has warmed."

317.25-26. The American R. V. translates: "Return, I pray you, let there be no injustice. Yea, return again, my cause is righteous."

318.4. *Tema*, an Arab tribe, the descendants of Ishmael.

Sheba. See note on p. 114.

321.17. *Arcturus, Orion, and Pleiades*, heavenly constellations. The R.V. translates Arcturus "Bear." "This conspicuous group of stars has arrested the attention and exercised the imagination of many peoples. The Australian saw in them a group of girls playing the corroboree. The North American Indian thought of them as dancers. . . . The Greeks represented them as sisters flying before Orion; the maidens prayed for deliverance from the giant hunter, and were heard by the gods, who changed them into doves, and placed them amongst the stars. . . . The Arabs pictured them as a group of riders mounted on camels. . . . The Persians compare them to a cluster of jewels or a necklace. . . . In Job IX. 9 the constellations are adduced as forming part of that wonderful complex of creation the existence of which bears testimony to the Maker's almightiness." (J. Taylor.)

18. *chambers*, Luther translates "stars."

323.3. *daysman*, mediator.

324.24. *Before I go whence I shall not return*. Cf. Hamlet III. i:

"The dread of something after death,
The undiscover'd country, from whose bourn
No traveler returns."

336.3. *here shall thy proud waves be stayed*. Cf. the well-known story of King Canute and his courtiers.

337.12. *Mazzaroth*, the signs of the Zodiac.

338. *unicorn*, probably the rhinoceros.

339. *The thunder of the captains and the shouting*. Cf. Kipling's "Recessional":

"The tumult and the shouting dies
The captains and the kings depart:
Still stands Thine ancient sacrifice,
An humble and a contrite heart."

340.24. *behemoth*, the hippopotamus.

341.13. *leviathan*, here the crocodile.

35. *prevented*, anticipated, assisted, as in the Collect: "Prevent us, O Lord, in all our doings."

342.14. *neesings*, sneezings.

32. *habergeon*, coat of mail.

364. *WHICH IS THE STRONGEST?* The translation of this extract from the Apocrypha is taken from the edition of Dr. R. H. Charles, published by the Oxford University Press in 1913.

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